

AMERICA

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Chronicle

The War.—Nothing of importance has taken place on any of the war-fronts. In many places there has been considerable activity, but it has been confined for the

Bulletin, Feb. 19, most part to artillery duels and small
p.m.-Feb. 26, a.m. infantry raids. The Germans have

had some slight success at Le Transloy; the British have advanced a short distance on both sides of the Ancre, north of the river on a front of a mile and a half, taking Miraumont, and south of the river, where they entered Petit Miraumont, on a front of a mile. In Macedonia the Bulgarians have checked British attacks. In Galicia both sides have been on the offensive, but neither has been able to gain a permanent advantage. In Rumania the Central Powers have advanced in the Slanic Valley and on the Sereth. In Mesopotamia the line has swayed to and fro at Sannaiyat, with a very slight gain for the British.

German submarine operations have been very successful during the past week. Exact figures are not available, but the number of ships sunk is not less than fifty-

The Submarine Warfare

three, with a tonnage of 117,755. There is considerable discrepancy between the estimates of the total tonnage destroyed since February 1; but more than 190 ships have certainly been sunk, involving a loss of at least 451,039 tons. A great deal of excitement was caused in the United States by the report of the sinking, without warning, in the Mediterranean on February 17, of the French steamer Athos. An American citizen was on board the vessel and lost his life. Washington is delaying action until full information on the facts has been obtained, as it has not yet been learned whether or not the vessel was a transport, carrying armed troops. Should this fact be proved, it is probable that no action will be taken. Holland also is very much exercised over losses sustained during the week. On February 22, seven Dutch steamers left Falmouth together, under the impression that they had been granted safe conduct by Germany. All the ships, four of which were bound for Holland with cargoes, largely of wheat, and two en route for the

United States, were stopped, and torpedoed as soon as their crews had taken to the boats. Other neutral ships, mainly Norwegian have been sunk. In contrast with this, the two American ships, the Orleans and the Rochester, which recently set sail for Bordeaux, passed through the prohibited zones without mishap and arrived safely in port.

Great Britain evidently is not disposed to minimize the gravity of the situation. This is clear from a speech made by Lloyd George in the House of Commons,

Great Britain's New Decree

February 23, in which he said: "If we take drastic measures we can cope with the submarine menace; but if the nation is not prepared to accept drastic measures for dealing with the menace, disaster is before us." Ultimate success by the Allies, he declared, depended on meeting the tonnage difficulty. The Government proposed to deal with the situation by more effective naval measures, by building merchant ships, by dispensing with unnecessary commodities from abroad and by producing as much food as possible at home. He announced that a new decree would go into effect February 24, prohibiting the importation into England of non-essentials, of which he submitted a long list. By this means needed cargo space would be saved for necessities.

Costa Rica.—The refusal of the United States Government to recognize the *coup d'état* Government of Federico Tinoco, who, as announced some time ago in

The United States, the New Government America, declared himself Provisional President of Costa Rica, after a bloodless revolution which overthrew the Government of President Gonzales, has been clearly indicated to the Costa Ricans in a statement issued at the capital of that Republic by the American Minister to Costa Rica. The statement is as follows:

The Government of the United States has viewed the recent overthrow of the established Government of Costa Rica with the greatest concern and considers that illegal acts of this character tend to disturb the peace of Central America and to dis-

rupt the unity of the American Continent. In view of this policy in regard to the assumption of power through illegal methods, clearly enunciated by it on several occasions during the past four years, the Government of the United States desires to set forth in emphatic and distinct manner its present position in regard to the actual situation in Costa Rica, which is that it will not give recognition or support to any government which may be established unless it is thoroughly proved that it is elected by legal and constitutional means.

President Gonzales, now in Washington, has also received from Secretary of State Lansing, definite assurances that his authority would be upheld.

Cuba.—Dispatches from the island indicate increased confidence on the part of the Menocal Government in its ability to control the situation and suppress the revolt.

**The Government
and the Revolt**

There has naturally been a suspension of business in some districts, and large orders for firms in the United States have been canceled. Sugar mill owners are most worried, for they have the most to lose. The sugar harvest this year was later than usual and was getting under way when the blow fell. Threats have been made against the proprietors, but owing to the energetic measures taken by the Government, serious losses have so far been prevented. Only around Santiago do the rebel forces oppose any serious resistance to the Government troops. Under Colonel Betancourt the latter are now marching against the city.

To a cablegram of the Santiago Chamber of Commerce addressed to President Wilson, requesting him to interfere in Cuban affairs "for the sake of humanity and public welfare," the President sent the following reply which, according to the *New York Times*, was published by *El Mundo* of Havana.

The Government of the United States has already defined its policy with respect to the present armed uprising against the constitutional Government of Cuba, and will attribute any disturbance of an economic character and the loss of the cane crop to those who were in arms against the Government, and, even more, cannot enter into communication with the chiefs of those who are in revolt while these bear arms against the constitutional Government. It will not take into consideration in the present circumstances any other question which does not make for the reestablishment of order throughout the Republic, and for the return of the rebels to obedience to their Government.

The Government of the United States, as it has already made known to the Cuban people, will support only constitutional procedure for the settlement of disputes, and will employ all the means within its power as a friend of the Republic of Cuba to effect such settlement; but while those individuals who have risen against the Government do not lay down their arms, do not declare their fidelity to the Government, and do not return to their peaceful occupations, the Government of the United States cannot take any other step.

Government troops under Colonel Collazo, 900 in number, have been beating the entire country south of Sancti Spiritus, toward Trinidad and the coast, in order to come up with the bands under the man who is supposed to be the instigator and leader of the Liberal

outbreak, ex-President José Miguel Gomez. So far their efforts have been ineffectual.

France.—Like the other countries at war; France, in spite of the efficiency with which all her resources have been mobilized, feels the need of further sacrifices. Even

**The Boys and
Agriculture**

the schoolboys have been asked by the Government to help the country by raising vegetables on the vacant lands. Ex-Premier Viviani and the Minister of Agriculture and Commerce, Clémentel, joined in the appeal which was posted a few days ago in all the schools and colleges. The appeal is in part as follows:

To the schoolboys of France: France has need of your devotion. The soil requires your labor. While the fields remain untilled and women and the aged suffice no longer to assure cultivation of the land their husbands and sons are defending gloriously, it is for you, the children of France, to bring to this land the aid which it needs urgently.

Under official direction pupils will be organized village by village and commune by commune for truck-gardening on all unused land.

While this demand was being made, Albert Thomas, Minister of Manufacture and member of the War Council, was introducing a bill in the Chamber of Deputies requiring persons in possession of copper in quantities exceeding 100 pounds to make declaration of the fact to the Government. Failure to do so will be met with fines ranging from \$10.00 to \$400.00. The preamble of the bill says that the measure is necessary because of the growing requirements for munitions.

Ireland.—The result of the polling for the vacancy in the parliamentary representation of North Roscommon, caused by the death of Mr. J. J. O'Kelly, has been declared as follows: Count Plunkett

**The North
Roscommon Election**

(Independent) 3,022, Mr. T. J. Devine (Official Nationalist) 1,708, Mr. J. Tully (Independent) 687. The electoral campaign carried on by the three candidates was closely watched by the whole country. The result is thus commented on by the *Weekly Freeman*:

It would be idle and futile to shut our eyes to the fact that the result of the North Roscommon election is a very serious event, a very heavy blow to the Irish party and to the prospects of a satisfactory Home Rule settlement. According to the information which reaches us from the constituency this outcome of the election, wholly unexpected as we acknowledge it to be, is due mainly, if not entirely, to the appeal made to the sympathies of the people on behalf of an old man who was brought before them as the victim of unjust persecution by the Government, and as the father of one of the youthful rebel dealers whose execution as the result of the proceedings of a secret drumhead courtmartial, shocked not only the people of Ireland but the entire civilized world. The form which the protest has taken is wholly irrational and calculated to inflict grievous injury on the Irish National cause, but no one who knows the country can have the least doubt as to the cause.

The cause, continues the *Freeman*, is to be found in

the repressive measures of the English Government, in the policy of wholesale executions of the leaders of the Easter Week rising, in the unjust imposition of martial law, etc. The *Freeman* admits that it is not unnatural that these considerations should influence an "idealistic people." It adds, however, that to allow oneself to be swayed wholly by such feelings in a moment of grave national emergency is in the highest degree "misguided and likely to be most mischievous." The election of Count Plunkett, the *Freeman* states, will strengthen the hands of the bitter "irreconcilable" enemies of Home Rule.

Writing of the same election, the *Irish Weekly Independent* says:

The result of the North Roscommon election is a bad setback to the Irish party and a disagreeable eye-opener for "the leaders." The contest proceeded on lines entirely favorable to the party. Their candidate was a local man well known in the constituency, in which he had many connections; he was the unanimous selection of the Convention; he had the whole-hearted support of the United Irish League organization, backed by its funds, and also by a host of members of Parliament, organizers, canvassers, and a fleet of motor-cars. On the other hand, the opponents of the party were divided, as they were recently in West Cork, with the result that two candidates appealed for their votes. . . . These circumstances make the defeat of the party nominee and the unanimous selection of the Convention all the more serious and significant. In a rural constituency where the party influence was supposed to be paramount their candidate is simply swept off his feet; he is defeated by Count Plunkett by nearly two to one, while the total anti-party vote is well over two to one. The election shows what a sham are the Conventions, notwithstanding the numerous "reorganizations," and how imperfectly they represent the people.

The result, according to the *Independent*, is a serious blow to the party. That paper seems quite alarmed over the incident.

A Central News dispatch to the New York papers dated February 23, states that several members of the Gaelic League and persons identified with the recent uprising have been arrested and that other arrests are expected. A number of those arrested have arrived in Dublin and have been lodged at Arbour Hill barracks. It has been stated officially that all these have been prohibited from residing in Ireland and have been given their choice of places in England where they may reside. The announcement of the arrest of Captain Liam (William) Mellows of the Irish Volunteers has been a puzzle to many. Captain Mellows is in the United States and has spoken recently at several public meetings in the Eastern States. On February 9 he spoke at a meeting of the Irish Volunteers in New York City, on February 11 he spoke at Wilmington, Del., and on February 17 at Philadelphia. Friends of Captain Mellows state that it is possible that his brother Bernard has been arrested. Both brothers fought in the Dublin revolt of last Easter.

Arrest of Gaelic Leaguers

The death at London at the age of seventy-three, of a great Irish sailor, Admiral Sir Henry Coey Kane, will recall to many readers the heroism and the splendid seamanship which he displayed when he saved H. M. S. Calliope in the terrible hurricane of March 16-17, 1889, at Apia, Samoa, which totally wrecked four war-ships and stranded two.

A Great Catholic Sailor

Japan.—On February 21 news came to Washington that the Chenchiatun dispute between China and Japan appears to be settled. The following agreement has been drawn up and accepted:

Settling the Quarrel with China

- (1) China promises that Japan shall have the right of leasing land in Manchuria and Inner Mongolia and other preferential rights in the above region.
- (2) Japan is allowed to establish police stations at certain fixed localities in Manchuria and Inner Mongolia.
- (3) In case of necessity, at other special localities in the above mentioned region, Japan is entitled to ask permission from China to establish police stations.
- (4) Besides the engagement of Lieut.-Gen. Aoki as military adviser, China is asked to engage several more military advisers from Japan.
- (5) The policing rights and the engagement of military instructors are for the present to be postponed until a suitable time.
- (6) Military officials involved in the trouble shall be punished.
- (7) China is to express regret to Japan.
- (8) China is to pay compensation for the Japanese soldiers killed or wounded.

Clearly this is a victory for Japan's policy of "peaceful penetration." It is "officially" announced at Tokio that hereafter Japan's "economic interests" in China can be "advanced in harmony with the extension of Japan's political rights."

Mexico.—Some time since AMERICA gave the history of a degraded Italian priest who was sent from the United States to Mexico, by a Carranzista agent, to establish a national church. In its issue of November 25, 1916 (p. 3: col. 3) *El Universal*, Carranza's organ, contains some interesting statements made by this priestly wight, who soon found Mexico City too hot for him. He says, in effect, that he was granted an interview with the President of the United States, and told Mr. Wilson how much good he was doing in Mexico, where the priests were corrupt. He further informed the President that the Mexican clergy hated him and called him a partisan of Carranza. Continuing, the naïve Italian declared he could have caused Mexican priests serious trouble by merely telling Mr. Wilson what insults they heaped upon him. No doubt the Mexican priests who read Riendo's words are wondering what further evil could be inflicted on them.

Riendo and the President

On January 31, 1917, a banquet was given in Queretaro in honor of General Carranza. According to *El*

Universal for February 1, 1917, the toastmaster, Luis Manuel Rojas, President of the Constitutional Assembly, paid the delicate tribute to the United States, in his address to the First Chief.

*Gratitude to
America*

Nor was the sacrifice of a beloved brother sufficient to make you yield one single jot of your convictions, or of your obligations to the revolution or to the Republic. For that matter he only can struggle against destiny who has sufficient will to master it. The cowardly and the weak are conquered in advance. Only your heroic will in union with the unlimited moral force which is given by the consciousness of injured right and outraged national dignity could have been capable of bringing about a miracle, the miracle involved in the fact that the weakness and the poverty of the people of Mexico, as contrasted with the enormous resources of the colossus of the North, would be sufficient to make withdraw step by step and slowly from the waters and lands of Mexico the insolent threat of one of the most powerful nations known in history, to the indescribable wonderment of the world.

Yet it was the insolence of the United States which made Carranza First Chief.

Rome.—An important assembly of the representatives from the directing bodies of the Catholic associations was held recently. Its purpose was to prepare for the coming convention of the dioceses of Italy. Very many of the Catholic associations were represented, and

*The Catholic
Associations*

among other instructive reports, listened to with something like real admiration, was that of the Roman Committee, which told of the work done during the past year.

The Committee has proposed to itself as its object the furtherance of all kinds of social action. The work is divided into sections and is allotted to associates according to their various tastes and capabilities. It aims at keeping the members in touch with the members of the various other associations. Its first concern is to carry out one of the favorite plans of the Holy Father, that of securing the adherence of Catholics to the *Unione Popolare*, a widespread association uniting Catholics in all departments and energies for the progress of Catholic interests.

The Committee has undertaken to popularize the great social Encyclical of Leo XIII, *Rerum Novarum*, and on the twenty-fifth anniversary of that document held a solemn session at which several cardinals were present. One of the means employed to make the lessons of the Encyclical known was the distributing of hand-bills and posters setting forth its main principles. The Committee furthermore stanchly advocated the reclaiming of the Roman Campagna, popularized the commemoration of the Portiuncula indulgence, asked the authorities for the civil recognition of the feasts of Sts. Peter and Paul and of the Immaculate Conception, started a vigorous campaign against the corrupting influence of bad theaters and immoral photoplays and sent an energetic protest on this point to the Prefect of the city, which resulted in the closing of a notoriously immoral place of amusement. The Committee also materially contributed

to the constitution and organization of the national work for war orphans and brought it to the notice and sympathy of the public. Local, parochial and mass meetings were encouraged for the same intention and thanks to untiring efforts, collections were taken up for the same purpose in all Franciscan churches.

The horrible blasphemies uttered some time ago against the Person and the Divinity of Our Lord filled all Italy with horror. Even men who do not believe protested against an outrage which shocked the belief of the vast majority of the Italian nation. The *Unione Popolare* took up the protest and made it the occasion of a splendid act of faith. Realizing the necessity of training the young in the knowledge of their religion, the Association and the Committee have given their hearty support to everything done for that noble cause by the ladies' "Association for the Teaching of the Catechism." It has also fostered those truly Catholic devotions so popular in the Peninsula. Thanks to its initiative and to the splendid example given by its members, the procession of Corpus Christi, the festival of Our Lady of Mount Carmel, the services held in the Gesù for those who fell in battle, the pious pilgrimage to the cemetery of San Lorenzo have been attended by great throngs. The *Unione Popolare*, the Catholic associations and the energetic Roman Committee have done splendid work. The best tribute that American Catholics can pay to these zealous and fearless apostles is to imitate them.

Another incident shows how closely Italian Catholics are watching the trend of public affairs and how bold they are in the expression of their just resentment and indignation, when there is question of an insult to their Faith. This time they have not been afraid to call to order the man who too often has used his undoubted poetical and literary gifts to attack the beliefs and the morality of the greater part of the nation—the poet and novelist, Gabriele d'Annunzio.

*D'Annunzio
Rebuked*

Requested by the Minister of Agriculture to write an inscription for a medal to be given for the best war bread, d'Annunzio made a blasphemous allusion to the Blessed Sacrament. The Catholic Young Men made a vigorous protest against his words. A similar protest was sent to the Minister by the Presidents of the Catholic Associations of Rome. In it the Presidents reminded the Minister that a prominent place had been given in their meetings to encouragement of economy in articles of food. As good citizens, they said, they were quite willing to applaud the steps taken by the Government in this direction, and, in particular, the scheme of giving a premium for the best war bread, but they begged to enter a protest against the blasphemous words of the inscription on the proposed medal. They could not stand by, they told the Minister, and see insults cast on what they regarded as most sacred and most holy, "on that Divine Mystery which nourishes, enlightens and strengthens the Catholic Faith of the Italian people."

Dawn Man and Modern Man

JAMES J. WALSH, M.D., Sc.D.

NOT long ago I reviewed in AMERICA Von Buttel-Reepen's book "The Forerunners of Man." Discussing recent phases of thought with regard to the relationship of the ape to man, the author suggests that the most scientific opinion in Germany today no longer considers man the offspring of the ape but rather regards the latter as a descendant of the former. Good English authorities can now be quoted in support of the fact that the mythical blood-relationship between ape and man has been abandoned by scientists, although it continues to live on in the minds of poorly-informed people.

Anyone seriously interested in this problem might very well read Professor Arthur Keith's comparatively recent book, "The Antiquity of Man." The scientific interest aroused by this volume is apparent from the fact that three editions were called for within five months. Professor Keith is an unquestioned authority. He is the conservator of the Museum of The Royal College of Surgeons in London, England, and the President of the Royal Anthropological Institute of Great Britain and Ireland. He is, besides, the Hunterian Professor of Comparative Anatomy at the Royal College of Surgeons and the author of a series of books relating to the anatomy and the development of man. His opinion on this latter subject in particular must be taken as eminently representative of current scientific thought. Even though all this thought is not to be accepted without reserve, yet it is important in that it indicates how far scientific opinion has flowed past the conclusions of "the silly seventies" of the nineteenth century. Professor Keith has not only expressed his own opinions in "The Antiquity of Man" but has reviewed all that has been written in recent years with regard to the men of the olden time, and what is of supreme interest in the book is the author's emphatic insistence that our most recent discoveries all point to the fact that no matter how old man may be, he has always been man just like ourselves. We are farther away from "the missing link" than ever, and the very earliest remains of man show that in the course of all the generations which may have passed, his physical make-up has not been modified in any significant way.

In the initial paragraph of his "Chapter of Conclusions," Professor Keith says:

Those of us who set out some thirty years ago to search for evidence which would throw light on the antiquity of man believed we had to deal with a simple problem. We started under the conviction that there was only one kind of man, man of the modern type. We were certain that he was, like all other living things, subject to the laws of evolution, and that as we traced him, by means of fossil remains, into the remote past,

we should find him assuming a more and more primitive shape and structure. The discovery of the remains of Neanderthal man in deposits of a mid-Pleistocene date confirmed us in our beliefs. With his great eye-brow ridges and his numerous simian traits, Neanderthal man was just such a being as we had pictured as our ancestor in the Pleistocene period. Then came the discovery of Pithecanthropus, an older and infinitely more primitive type of human being. He also answered to our expectations and we adopted him as our late Pliocene or early Pleistocene ancestor. It will be thus seen that we set out prepared to find that man as we know him now was of recent origin, that in the course of a short geological period, one which is estimated at less than half a million of years, a semi-human form of being became endowed with all the attributes of man.

But, alas for these nice scientific hypotheses! There now came the destructive discoveries of the last ten years. Explorations at Combe Capelle and at Mentone revealed men of the modern type, who, if not actually the contemporaries of Neanderthal man, were so closely his successors in point of time that it became impossible to believe that the Neanderthal man represented a stage in the evolution of modern man. On the contrary, the interesting set of specimens connected with the Neanderthal creature exposed one kind of the many *degenerations* to which the human race has been subjected, *though there was in existence at the same time a man of our type and quite our equal so far as we can judge of the men of our day.* In the last paragraph but one of the book, the author says:

From what we know and from what we must infer of the ancestry of Eoanthropus, of Neanderthal man and of modern man, we have reasonable grounds for presuming that man had reached the present human standard in size of brain by the commencement of the Pliocene period.

The same conclusions are drawn from the anatomical specimens found in both North and South America. Yet, great antiquity had been claimed for these, and some of them certainly preceded the last glacial period. "The oldest human remains so far discovered both of the northern and southern parts of the western hemisphere," Keith says, "are of the same American Indian type." Similarly he finds a very striking resemblance between the skulls distinctive of the very early periods in the United States and those found in the Pampean deposits of the Argentine Republic: "They are not only of the same race; they might belong almost to members of the same tribe."

Professor Keith calls attention to the fact that the oldest skulls hitherto discovered show that in very remote times the head was balanced on the neck just as it is today; then, too, these skulls have, in common with our

own, certain special bony features meant to facilitate this poisoning. In the Piltdown skull there is moreover a distinct irregularity or asymmetry in the line of juncture between the bones of the side and the back of the head, called technically the lambdoid suture, a characteristic very commonly seen in modern skulls. This is due to the fact that the occipital lobe, or back part of the brain, is usually a little larger on the left than the corresponding lobe on the right side. This is often considered to be connected in some way with the fact that man is right-handed, and would thus indicate that there was a preponderant tendency among these earliest ancestors to be right-handed.

Probably the most interesting statement in the remarkable book is that in which the author insists that a number of rather important discoveries of human remains were entirely rejected, or slighted, by many prominent anthropologists because the scientists were disappointed in not finding the remains as closely allied to the ape, as they had supposed. Such prejudices hampered the progress of science and caused men to over-

look what Professor Keith describes as "the extraordinary and unexpected conservancy of the type." Professor Thomas Hunt Morgan of Columbia in the preface to his book on "Evolution and Adaptation," which greatly helped to dispel many false notions with regard to Darwinism, did not hesitate to declare that the claim that Darwinism has become a dogma "contains more truth than the nominal followers of this school find pleasant to hear."

How amusing it all is! Each new phase of science is looked upon by an enthusiastic rising generation as ultimate truth. Trifles as light as air become proof stronger than Holy Writ, because of the desire to believe them. Who was it that said the only reason why the great majority of men can be classed as reasoning beings is that they can always find a reason for anything they wish to do or anything they wish to believe? How many have wished to believe things different from Christian philosophy and Christian religious doctrine, and through what mazes of scientific superstition they have wandered in following their desires!

Origin of the Early British Church

EVA DORSEY CARR

WHO first brought Christianity to Britain? Who founded the ancient British Church? Who sent the first missionaries to Britain? From whence did they come? Is it possible to prove anything on these points?

Anglican theologians claim that the ancient British Church was founded sometime in the second century by Apostles from Jerusalem independent of the Roman Church. This claim is unsupported by historical evidence, while the story of Joseph of Arimathea is a late invention and therefore cannot be seriously considered.

That Christianity came to ancient Britain from Jerusalem is a claim too unstable to arrest the attention of science, but there is evidence, somewhat scattered, but of sufficient weight to prove that the ancient British Church was founded by missionaries from Rome.

Noteworthy among the writings preserved by the Welsh are the "Triads," which contain the history, poetry and traditions of the ancient British peoples. An account in the Triads runs as follows:

Bran the Blessed, son of Lyr Llediath, one of the three blissful rulers of the Isle of Britain, who first brought Christianity to the nation of the Cymry from Rome, where he was held seven years as hostage for his son Caradawc, who was made prisoner through the treachery and cunning of Ceregwedd Focddawg, etc.

That good Anglican, A. W. Little, S.F.D., L.H.D., in his "Reasons for Being a Churchman," declares:

Linus, who was ordained first Bishop of Rome (successor to Peter) is believed to have been a Briton. There is considerable

evidence that he and his father Caractacus (or Caradawc), a petty British king, and his grandfather Bran, a Druid, were carried to Rome and lived in the imperial palace as royal prisoners. St. Paul says (Phil. iv: 22) "All the saints salute you, chiefly they that be of Caesar's household," and again (Timothy iv: 21) "Eubulus greeteth thee, and Pudens, and Linus, and Claudia."

In the first volume of Sir Edward Creasy's "History of England," there is an account of Caractacus' (or Caradawc's) long battle against the Romans:

We know that Caractacus maintained the war for nine years, etc. Local tradition points to a lofty hill in Shropshire as the last stronghold of the patriot chief and the scene of his last battle. The hill still bears the name of Caer-Caradoc, the real name of the hero, which the Romans latinized into Caractacus. He escaped, but was betrayed and taken prisoner to Rome with his wife and family. No doubt, like all in the Claudian House, one assumed the Claudian name, (C. 11 p. 53). The Roman poet, Martial, in verses written not many years after the captivity of Caractacus, has celebrated the beauty, the accomplishments, etc., of "Claudia of foreign birth," Claudia of British race, the wife of Pudens.

On page eleven of Thomas Fuller's Anglican "Church History of England," this statement is found: "Now, among the converts of this island, in this age, to Christianity, Claudia, surnamed Rufina, is reputed a principal, wife to Pudens, a Roman senator."

From these accounts there is no doubt that Caradawc, or Caractacus, was the son of "Bran, the Blessed, who first brought Christianity to the nation of the Cymry from Rome," and that this same Caractacus was the father of Linus, who was ordained first Bishop of Rome,

successor to Peter, about A.D. 63. The conversion of the royal British family probably occurred during their captivity in Rome under the reign of the Emperor Claudius (A.D. 41-54).

Released from captivity, and returning to Britain, Bran brought missionaries with him, who founded the first Catholic church in Britain. Thus he gains the title of "Blessed," as recorded in the Triads. The earliest British Christians were then members of a ruling family, who received the Faith, not from visiting apostles from Jerusalem, but from Christians with whom they came in contact during their captivity in Rome. The kingdom, as usual, followed the royal example, which explains the presence of Christianity in Roman Britain. It is not unlikely that St. Paul and St. Peter went over to Britain, when we remember that the loyal British family was converted in Rome, which was selected by St. Peter as the strongest site for the chief see of Christendom. It is not unlikely that they visited Britain at the request of the British king, though no such visit is recorded in the Triads. But St. Paul knew the family, for he writes of "Pudens, and Linus, and Claudia," and St. Peter probably selected young Linus as his successor to the Papacy. Linus, though of British parentage, became a Roman citizen, and history records him as such.

This, then, is the most coherent of all the records concerning early Christianity in Britain, over which there has been so much theological wrangling and disputation. This is the truest story of the founding of the Catholic Church in Britain, a remnant of which St. Augustine discovered existing under peculiar circumstances in Cornwall and Wales when he was sent by Pope Gregory in 597 to convert the heathen Angles and Saxons. The Britons had faithfully preserved the Catholic Faith as it had been taught them. The only difference Augustine found, aside from some minor national customs, was the fashion of the tonsure and the date for keeping Easter, which had been changed during the period of Britain's isolation from the rest of Christendom and civilized Europe. The British Christians were loath to give up these customs, and a long conference ensued, which was finally settled by the decision of King Oswin, at the Council of Whitby, after listening to long arguments by the contestants of both sides. Colman, Aidan's successor, pleaded for the Irish fashion of the tonsure and the Irish time for keeping Easter; Wilfrid pleaded for the Roman. "You own," cried the king at last to Colman, "that Christ gave the keys of authority to Peter; can you say as much for Columba?" Colman could but answer, no. "Then," said the King, "will I obey Peter, lest he who has the keys of the Kingdom of Heaven turn his back on me when I knock at the door and there be none to enter!"

The Anglican, E. J. Newell, in his "History of the Ancient British Church," says:

Before 410 the British Church had been a part of the Church of the Empire, which regarded the Bishop of Rome as its head.

This primacy was distinctly recognized by the Council of Arles, in 314, and the deputies from Britain who were present had assented with the rest to the canon which provided that the time of observing Easter should be fixed by letters from the Bishop of Rome, so that the whole of Christendom might be at unity in this matter. Even so late as 455 the directions of Pope Leo the Great on the subject of Easter were followed by the British Church in the case of a temporary difference between Rome and Alexandria. The mission of St. Germain, 429, received the sanction of Pope Celestine, and the same Pope, in 431, sent Palladius as a bishop to the Scots of Ireland. But after the middle of the fifth century this primacy of the Bishop of Rome practically ceased, and when, in 457, the churches subject to Rome adopted a new rule for the calculation of Easter, the Britons were too fully occupied with their struggle with the English to notice the change. For the next century and a half the Celtic churches lived in isolation and perfect independence. It was probably during this period that Christianity became national in Britain. . . . They still retained the old style of Easter, which the Roman Christians had abandoned, and differed from them also in various local customs, such as the form of the tonsure. Consequently, when intercourse was resumed between the Celtic churches and Rome, and the latter claimed to resume all the authority which she had exercised over the Church of the Roman Province, and to establish it a little more thoroughly, the Britons and the Irish were altogether unwilling to obey.

However much we may differ from certain details herein set down, one point is clear, the early British Church was subject to Rome. Moreover, John Richard Green, M.A., in referring to the condition of Britain after the conquest by the barbarians, says: "The Roman church, the Roman country-house was left standing, though reft of priest and lord. But Rome was gone." . . . "Alone among the German assailants of Rome the English stood aloof from the faith of the empire they helped to overthrow."

In treating of the landing of Augustine in 597, he declares: "The march of the monks as they chaunted their solemn litany was in one sense a return of the Roman legions who withdrew at the trumpet call of Alaric. . . . Practically his landing renewed that union with the western world which the landing of Hengist had destroyed." (*Green, Hist. Eng., vol. I*).

St. Martin's at Canterbury, still contains *Roman* brick. In this font the first Christian king of Kent was baptized; Queen Bertha used this church as her oratory, and Augustine's care preserved this monument of earlier Christianity in Roman Britain.

The following are some quotations from the Black Book of Caermarthen, one of the four ancient books of Wales, which show that the religion of the people is the same as that held by Roman Catholics today.

I love to praise Peter, who can bestow true praise;
And with him his far-extending virtues;
In every language he is, with hope, acknowledged
As the gentle, high-famed, generous Porter of heaven. . . .

Of God I will ask another request,
That my soul to be safe of the torments of enemies,
And held in remembrance, may have
The protection of the Virgin Mary and the holy maidens. . . .

Mary, the Mother of Christ, the praise of women,
Intercede for thy great mercy's sake,
With thy Son, the glorious object of our love.

(Skener, pp. 36, 370.)

Even those dim trails left by Christians in the mists of mythology lead at the last to Rome. This is neither mysterious, nor unaccountable, when we remember Our Lord's solemn words to Peter, and when we learn from the unanimous voice of history and tradition that St. Peter selected *Rome* as the central see of Christendom.

Citizenship and Belief in God

JOHN P. MEAGHER, S.J.

ONE day last week I had the very pleasant experience of witnessing a session of the Federal Court for the District of Baltimore. I sat there searching my conscience, as the courteous judge bade us all do, before I should take the witness chair. For I had the serious duty of giving my oath that a friend was worthy of American citizenship. I was prepared to swear that, as far as I knew, he was not an anarchist, nor a polygamist, nor a disturber of the peace. Happily the judge seemed to like my testimony and the appearance of my friend.

For more than a week the newspapers had been keeping before the public photographs of the men of different nationalities who had been applying for American adoption. It was, therefore, peculiarly interesting to see in the flesh these various peoples of the nations of Europe, who, after at least five years' residence in our country, were ready to forswear all allegiance to their respective sovereigns. I kept my eye out for a Turk, having never seen one outside of a circus. I was disappointed. There were Germans a-plenty and some Poles and a Ruman, I believe, and some Italians, and some Irish too, the inevitable Irish. All of them had had five years' experience in the melting-pot; and Americanism was dripping from them. I kept puzzling: Did the naturalization insert the hyphen or did it remove it? Meantime the crier was struggling to get his tongue around many of the names. In fact I heard my own pronounced in a way that argued some ignorance of the Civil War during which, I had always been taught, the same patronymic had been worn with honor by others of the clan fighting for the North.

The oath. Yes, they were all called upon to swear, to take God to witness, the common God of Jew and Gentile, of America and of Europe, that they were speaking the truth, and were sincere in their promise to defend even with their lives the new country of their adoption. Had any of them been disposed to regard this oath lightly, they could hardly have remained in that frame of mind after the address delivered to the whole assembly by the enlightened judge, John C. Rose. He at least appreciated the solemnity of the act. He likened it

indeed to the marriage vow. It was as serious. It had the same foundation. It had the same promise of fulfillment. It made the same ultimate appeal, namely to a man's conscience and to his fear of the almighty Ruler of the universe. Once the men had pronounced the oath, the law supposed that they were no longer Germans or Italians, or Irish, but *God-fearing Americans*. Thus were they newly *hyphenated*. This saving fear, we officially hope, is to be the flame that keeps patriotism aglow throughout our land. This is the fundamental source of civic life, throbbing beneath all other interests and all other motives, the ultimate spirit of American citizenship, the fear of God.

Logic though cold is a more wonderful instrument to fight the devil with than fire. We have heard that Satan can quote Scripture to his purpose; he almost invariably tries logic to his ruin. To give an instance in point. The loyalty of American citizens depends upon the fixedness of their oaths of allegiance, so said Judge Rose interpreting the law and the spirit of the land. But this oath like any other receives its assurance of fulfillment from the power that the belief in God and the fear of Him exert in the hearts of those who pronounce it. Therefore—these terrible therefores—the loyalty of American citizens, at least of the naturalized class, of the hyphens, rests and depends upon their fear of God. This legitimate and unavoidable conclusion when put in a Scriptural setting runs: The fear of the Lord is the acknowledged beginning and foundation of American citizenship.

One more attempt at logic. A man who seeks naturalization must be familiar with our laws and Constitutions. The Judge asks him too: "Are you an anarchist?" To which he must answer "No." "Are you a polygamist?" Again his answer must be "No." For our courts and our laws wish it made clear to all the world that neither an anarchist, as an enemy of government, nor a polygamist, as an enemy of society, can hope to be an American. But there is another question which logically the judges should ask. "Are you an atheist?" "Do you believe in God?" And unless the applicant says that he does believe in God, then should the judge postpone his naturalization. Such a man does not believe in an oath, at least in an American oath.

Conclusions rush on apace and the cold light of logic gleams along our path. If we suppose, as officially we do, that our citizenship is founded upon the fear of God and if we expect our schools to turn out good citizens, then our schools should somewhere along the line, teach the meaning and the value of an oath and that its sanction rests on the fear of the Almighty. If, on the contrary, any of our schools, primary or secondary or university, be either directly or indirectly destroying a man's fear of God by obliterating belief in Him, then such schools are laying a mine beneath the foundation props of our government. This is not pulpit talk, though it might well be such. It is the strictly logical

and immediate conclusion to be deduced from the action of our Federal Courts throughout the States, where in these tumultuous days, men are raising their right hands and calling God to witness the sincerity of their declarations. We might require some other pledge of our citizens. We actually do ask this, their oath, whose final sanction is a man's fear of the Almighty. This oath, so Judge Rose told us, is as old as the naturalization laws themselves and it has been found a very substantial support in the past hundred years. If outside our courtrooms men should stand to pour the poison of anarchy into the minds of our newly naturalized citizens, we would soon bring the force of our laws upon them. If outside our courtrooms, men stand in the high places of the lecture halls of our universities to proclaim and teach the doctrine that there is no God and that religion should be discarded, they are preaching worse than anarchy, it matters not how well phrased their seeming subtleties may sound. An atheist by the

action of our courts, cannot logically be a loyal American, whether he sit on the benches of our schools or stand upon the lecture platforms of our universities.

As I left the courtroom the beginning of the one hundred and twenty-sixth Psalm flashed through my mind. Unless the Lord watch in the hearts of these men, unless His saving fear be upon them and upon all their peers throughout our land, all other motives will be appealed to in vain. This is the fundamental basis of government, and its last resort. And so it came that while the electric cars below were clanging away, and across the street a great bank was handling its millions of money, here, up on the third floor of the post-office building, an old-fashioned and medieval ceremony was taking place. It recalled the days of the living faith in the Almighty, under whose fear men knelt to swear fealty to their princes and under whose fear and with whose help they kept their promises with well-renowned heroism.

The Truth about Shylock

GILBERT K. CHESTERTON

IT is odd that among all the eulogies, often extravagant, that have been poured out upon Shakespeare in his tercentenary year no one seems to have noticed this point. For in this point the most extravagant and hackneyed compliments are really deserved. In this matter Shakespeare is really not for an age but for all time. For in this matter he told something very like the eternal truth: and the truth he told has survived three quite conflicting fashions in Europe. At the end of several centuries we seem to be coming back to it.

The story of Shylock which Shakespeare found current in his day was a popular fable; like many popular fables, coarse, comic, and somewhat barbarous; like most popular fables, possessed of a sharp point and a sound moral. In order to appreciate this somewhat rugged root of the thing, it is necessary to reduce to more reasonable proportions a common criticism of the poet. It is constantly said that Shakespeare disliked or despised the populace. This exaggeration is rooted in two modern ideas, both mistaken. The first is the attitude, notable in persons of insufficient vitality, which takes Elizabethans much too seriously, especially when they curse or swear. Shakespeare's few outbursts against the mob are flourishes and traditional flourishes, employed to express fleeting humors. He has not in the least the deep disdain of democracy which possessed the mind of Milton. It is not the poet outside the city denouncing the greasy citizens who will not follow him into the wilderness. It is much more likely the poet outside the tavern denouncing the greasy citizen who will

not let him have a bite to eat and a drink on credit. His *odi profanum* is a levity like his *vanitas vanitatum* which Mr. Bernard Shaw has taken far too literally. The Elizabethan is playful even in his pessimism. Mr. Shaw is much more fundamentally solemn in his wildest satire than Shakespeare in his heaviest dirge. The other mistake that has mixed Shakespeare's name with anti-popular opinions is his undoubted tenderness for the medieval monarchy and the divine-right doctrines of Richard II. But the mental association is mere historical ignorance. The medieval monarchy was much more sympathetic with the populace than were the parliaments which succeeded it. It was Richard II who offered to put himself at the head of the peasants. Henry of Bolingbroke would never even have offered this; he was already at the head of the lords "in parliament assembled." In so far as Shakespeare was a Royalist rather than a Whig, he was at one with the democracy of England.

Shakespeare then did not seriously despise the people, and he would not necessarily despise the grossness and fierceness of one of the popular tales. The man who contrasted the morbidity of Hamlet, the prince, with the good humor of the grave-digger was far from being unappreciative of the salt and virtue of the poor. And in the old tale of the Jew and the pound of flesh he found a primary idea which is present in all the folklore of the planet. One of the great central figures upon which ten thousand tales have turned is the figure of the man who, as the phrase goes, is too clever by half. This figure, who may be called the cunning fool, is found in all fairy-tales and epics and anecdotes. The point of him is that he

gains ingeniously some abnormal power, uses it logically and ruthlessly, and then finds that his own logic can entrap and destroy him. Midas turns all he touches into gold and finds himself starving. Claverhouse obtains a charm against all leaden bullets, but fails to protect himself against a silver button. Shylock contracts for a pound of flesh, but forgets that he cannot take it without blood. This is a central moral idea in all literature: that simplicity often wins in the long-run because subtlety becomes entangled in itself; that God has often made the foolish things of the earth to confound the wise.

This truth being the soul of an old story, its body was as grotesque and ugly as any other medieval gargoyle. The man asking for his pound of flesh is a Jew; because in the Middle Ages the Jew represented this relentless theory of individualistic bargaining amid a society that went much more by custom, by kinship or by local loyalties. The Jew was to the medievals preeminently the usurer; and the usurer was to them preeminently the man who made an unnatural and inhuman calculation advance at the expense of natural and human facts. But while he was made a Jew, he was also made a ridiculous and impossible Jew. No attempt was made to enter into his feelings, even his bad feelings; he was exhibited as a vulturous old pantaloone with a hook nose and a carving knife, who at the end of the story was thrown about like a sack of potatoes. The sociology of the Middle Ages was like its illumination and heraldry; that is, it was clear, harmonious, ingenious and significant, but fixed, flat, absolute and in a sense conventional. Shylock was the usurer as the Doge was the Doge; he had a place in a plan or pattern of colors and degrees. This decorative spirit in medievalism, which was its only stiffness and its only real weakness, prevented any written appreciation of the psychology of the Jew or the subtlety of the Jewish question. With admirable mental lucidity the medievals saw that the most important thing about Shylock was that he was wrong. But they had not the type of mental pliancy which enables one to see that a man may be wrong and yet be wronged. There was much more strict justice to the Jew in the Middle Ages than superficial modernity supposes. There was a great deal of unjust favor to the Jew on the part of the rulers and the rich. But it is quite true that there was no sympathy with the Jew; he was not understood, but merely flattered or bullied, used and disliked. Whether the Jews were privileged aliens or persecuted aliens, and they were both, it is natural that such lack of sympathy should have sometimes embittered a sensitive and brilliant people; and helped to harden them in that shell of Shylock in which they were so powerful and so unpopular. To say that they were forced to be usurers is simply false: but it is true to say that there was no encouragement in the emotional atmosphere for them widely to distinguish themselves otherwise. It would, I think, be unfair to say that the Chinese mandarins have seriously persecuted commercial travelers on Brighton Road. But if a com-

mercial traveler were to try to become a mandarin, I fear he would find himself excluded by a hundred curious Confucian obstacles. In the same way the medieval Jew could not get into a knight's suit of armor, not so much because he was forbidden as because the suit of armor had been made not to fit him. The civilization had been built for Christians; and nowhere would it have been so irritating to a Jew as where it was unconsciously Christian. The result for the Jew was that he had for hundreds of years a real and sincere sense of being misunderstood. The result for the Christians was that they did not even try to understand him. He remained in their midst a monstrosity like the Shylock, or Gernutus, of the old ballad, a mad creature who objected to a slice of pork, but apparently had no objection to a slice of a man.

Then Shakespeare came by and with perhaps the greatest gesture of his life opened up all the windows of that isolated soul.

Shakespeare abolished the absurd Jew altogether, and made a mad usurer one of the most dignified and delicate of his characters. Shylock defends the pound of flesh in whole passages of passionate rationality. He appeals, as Jews do still all over Europe, to the tremendous truisms of the human brotherhood, asking whether a Jew does not bleed when he is pricked and laugh when he is tickled. The conjunction of words is almost sinister in its suitability; for Europeans have alternately tickled the Jew and pricked him. And the same revulsion has always occurred in rotation; for while his blood was a black reproach, his laughter was always a maddening provocation. Yet this great speech of Shylock remains perhaps the finest thing ever written, finer even than Rousseau's, about the great unanswerable truth on the equality of men: the fact that every man has to die just as he has to sneeze; and that men are uncommonly alike in the presence of death or hunger or murder or the multiplication table. Yet while Shakespeare thus anticipated the sincere liberalism and humanitarianism of the modern Jew, he saw in him also more ancient and uncompromising qualities. He saw, for instance, his strict domesticity, the guarding of his daughter behind curtains and doors, with a really tragic solemnity and tenderness. Above all, he realized the sensibility of the Jew; that high, quivering self-respect by which he anticipates insults before they are offered, and the word "dog," uttered perhaps once or accidentally, echoes again and again in his reverberant soul like the howling of numberless hounds.

Now it happened that the rise of Shakespeare's glory through the eighteenth century coincided with the rise of republican humanitarianism, and also with the rise of the merely financial good fortune of the Jew. The red flag and the red shield happened to rise together. And though the red shield was still, in practical heraldry, charged with three golden balls; though, in short, the lucky Jew was still a usurer, as he had been in the Middle

Ages, it became in our own time the fashion to praise all his virtues and palliate all his vices; partly through a just and general respect for his humanity, but partly also through a rather timid respect for his economic triumphs. Also, while solid Jews like Rothschild and Samuel were ruling the European market, really brilliant and creative Jews, like Disraeli and Lasalle, were fascinating the European mind. They generally fascinated it in the direction of very un-European things: Lasalle in the direction of Socialism; Disraeli in the direction of imperialism. In this third epoch the character of Shylock took on a new treatment. Critics and actors went to the other extreme from the medieval gargoyle. So great an actor as Sir Henry Irving acted Shylock as if he were entirely noble and almost entirely right. So fine a critic as Sir Walter Raleigh writes of Shylock as if the tale of the pound of flesh were a tiresome accident tacked on to him; as if in all other respects Shakespeare meant him as a hero and a sage. We have boxed the compass from the medievalism that could see no good in the Jew to the modernism that can see no ill in him. But Shakespeare's Shylock has remained all the time; and Shakespeare's Shylock is right.

Shakespeare does mean that Shylock is a very fine fellow, with a great deal to say for himself, like Macbeth. He does mean that Shylock is a man and in many respects a good man. But he does also mean that his being a good man is seriously complicated by his being a Jew. He does mean, in other words, that he stands for a philosophy different from that of the Europeans around him. As Macbeth is poisoned by the morbid notion that success is fate, so Shylock is poisoned by the morbid notion that business is business. If we could manage to be half so magnanimous and moderate as this dead Elizabethan, we might yet solve a very real problem. Something will certainly be done to the Jew. Let us pray God it may be justice.

La Vendée in War-Time

BARBARA DE COURSON

AFTER the lapse of a year I find myself once more in La Vendée, and the short stay I have just made in a town situated in the *zone des armées*, has served to bring out very vividly the striking contrast between the North and West of France in war-time.

The little city where I was staying a month ago, is within sound of the cannon. At every moment, its inhabitants are reminded of the terrific conflict that is taking place only a few miles distant from them. Along the high roads, motor-cars, motor-cycles, munition and provision cars, soldiers going to and fro, keep up an incessant communication between the front and the cities, situated behind the firing line. Now and then, ambulance cars, flying the Red Cross, bring their pathetic loads of wounded fighting men to the nearest hospital and emphasize the most pregnant features of the war: the suffering inflicted on thousands of human beings. Even the church of this particular town has a war aspect. Soldiers in blue and khaki, refugees, women veiled in *crêpe*, make up the congregation,

and the zealous pastor is assisted in his ministry by soldier-priests, whose uniform betrays itself under their ecclesiastical vestments.

The war in this section dominates every one's thoughts; it is the unique occupation of the men and women of the town; by the side of its tremendous issues, other interests dwindle into insignificance. To clothe and feed the refugees, whose presence sorely taxes the resources of the place, to nurse the wounded and assist the prisoners with moral and material help,—these are the interests that absorb attention and that suggest acts of self-denial, which in many instances have become almost a second nature.

Very different from the little northern town, where, at every turn, I realized the horror, pathos and strain of the war, is the district in which I am writing these lines. This part of Anjou has certain distinct characteristics; its people are a soft-spoken, gentle, religious race. It was they who, in 1793, rose in arms against the Revolutionary Government, because it closed their churches and outlawed their priests. Religion, not politics, made fighting men of these peaceful peasants. Then, too, the country itself, which is singularly attractive, suggests the sunny South in its vivid coloring. The hanging vines, the flat roofs of the cottages, the profusion of flowers, even among the poor, the red tiles that give a warm tone to the houses, all these features belong to a warmer climate than that of the sterner regions of northern France. At first, this gracious aspect seems strangely at variance with the thoughts that fill minds to the exclusion of all others, and there is an added pain in the very peacefulness of our surroundings. The sense of calm, however, is merely on the surface, for the realities of war are here also. These stand out in horrid outlines and force themselves upon us with harrowing insistence. The regiments of the western provinces of France have fought magnificently since August, 1914, but they have been sorely tried, and in all the villages of La Vendée, there are empty places that will never be filled. The people's grief and anxiety are silently endured; they do not rebel or proclaim their sorrow aloud; they take it to the one place where their faith tells them help is to be found; the churches were never so crowded as they are now. Near the village from which I am writing, there are many farms that lie some miles away from the parish church. The population in ordinary times numbers 950 inhabitants, but the war has claimed all the men between nineteen and forty-eight years of age. Nevertheless at daily Mass, which is said at six o'clock, the church is full, and there are, on an average, sixty communicants daily. Many come long distances, along lonely country roads, in the dark and wind, and with the prospect of a hard day's work before them, for the tasks once performed by the men now fall to the women who face their new duties with quiet courage.

The way these women pray helps one's own faith: their earnest faces, framed in the picturesque white *coiffe* of La Vendée, are often lined with care, but, in church, they have the expression that the old Flemish masters give their kneeling figures. We have visited cottages where the war has brought pain and loss, but no word of repining passes the women's lips. They are the worthy daughters of the peasant wives and mothers, who, in 1793, unhesitatingly laid down their lives rather than renounce their faith. They are not ardently patriotic like the peasants of Lorraine, they make no secret of the weariness that is the inevitable result of a prolonged struggle, but their submissive patience is inspired by the highest motives.

The little pilgrimage-chapels, which stud the land of Anjou, are good to see in these days of supreme suffering. Béhuard, in a green island of the Loire, Notre Dame des Gardes, on a steep hill that dominates the country, Notre Dame de Charité full of memories of the *Grande Guerre* of 1793, are diligently visited by the peasants, whose faith burns the brighter, fanned

as it is by the flames of sacrifice. The rosary is said every evening in all the parish churches for the soldiers at the front: old women and little children make up the congregation for all the men who are able to work, in spite of their age, are needed to help the younger women manage the farms. The worshippers' voices, with their somewhat drawling pronunciation, are pathetically earnest. As the solemn Latin words, *in hora mortis nostrae*, echo through the dimly lighted church, we know that every worshiper present sees her own special blue soldier on the firing-line, threatened by cannon, but guarded by the prayers of his women-friends at home.

In some of these villages, apparently so peaceful and smiling in the October sunshine, the losses have been severe; a tiny hamlet, with 250 inhabitants, has lost thirteen soldiers, a larger village, that has 1,400 inhabitants, mourns forty dead. From some homes two men have gone, never to return; in others a maimed and broken cripple has returned to fill one of the empty places. Yet, neither the anguish of bereavement, nor the uncertainty of the future, nor even the grave social problems, threatened by the alarming percentage of peasant-soldiers who have been taken, have power to shake the filial faith of these good people.

Their religious belief is supported by traditions which, inherited with their blood, have been supplemented by the solid instruction given by their parish priests. Many of their women, who speak so softly and pray so fervently, are descended from those who in 1793 and 1794, died for their faith, after confessing it before the revolutionary tribunal. Their heroism then was no blind impulse; even the most ignorant, who could not read, understood the evil of the schismatical oath demanded by the republican authorities; and understanding this they drew the simple conclusion that being placed between apostasy and death, they must, of course, choose death.

The same supernatural sense, governs their attitude today; the war and its manifold sufferings are permitted by God, so they must be accepted with resignation. The women at home and the soldiers at the front know and practise this very simple truth, which, in spite of its simplicity, leads to untold heroisms.

The other day, in a village of La Vendée, we came, at night-fall, upon a party of German prisoners, who had just finished their day's work. Those among them who are employed in this region often express their satisfaction at their present condition. It is possible that they have been told of the infidelity and corruption of France and of its people; if so, their life among these kindly, religious and gentle mannered peasants is bringing them new experiences that must surely dispel prejudices and awaken admiration.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words

Scapular Medals as Jewelry

To the Editor of AMERICA:

Exception was taken, in a recent issue of AMERICA, to the use of the scapular medal in lockets and rings, and in particular as a form of "cheap jewelry." It is hard to agree with this point of view. One of the cheapest pieces of jewelry made is a wedding ring, but no disrespect to the Sacrament of Matrimony is imputed to the wearer of it. I am not a theologian, but the popularizing in any permissible way of that particular form of homage to Our Lady, the scapular, seems to me in full accord with the idea of Pope Pius X in allowing the substitution of a medal for the cloth scapular. Originally, if I am not mistaken, the scapular was very large and worn as an outer garment or badge for all the world to see; but custom changed and the

scapular was reduced in size and hidden from view. The Church no doubt consented to this to preserve the devotion by making it easy to practise, just as it has lately consented to the change to medal form at the suggestion of an African missionary who advanced sanitary reasons for his suggestion. The same sanitary reasons exist in this country, to at least as great an extent as in Africa.

It does not seem like "degeneration" to substitute gold or even cheaper metals for cloth, and to display devotion to Our Lady instead of hiding it. Many a priest wears a pious medal on his watch chain, many a layman wears a Holy Name button on his coat, many a woman a Sacred Heart badge on her breast, and they suggest no thought of irreverence, but rather give edification. Why not the scapular medal? Any improvement in any article of devotion that will help to spread the devotion, make it better known and attract more people to its use, should be welcomed, not condemned. Is not that what the Pope really had in mind?

New York.

FRANCIS J. McLOUGHLIN.

Life Subscriptions

To the Editor of AMERICA:

Why not have people endow themselves, or others, with life subscriptions to our Catholic magazines? Twenty times the annual subscription of a periodical could be paid at one time to the editor, and the money invested at five per cent per annum; the income therefrom would pay for the annual subscription to the paper. At the death of the life subscriber the subscription could be sold to some one else, or converted into cash, and the proceeds offered for Masses, or given to the Society for the Propagation of the Faith, or used for some charitable cause which the subscriber would have designated. Any one who will give the idea a moment's thought, will see, I think, that it is theoretically sound.

Chicago.

G. A. I.

Religious Bigotry in Action.

To the Editor of AMERICA:

For those who maintain that bigotry is dead I should like to furnish an object lesson, taken from real life. Recently Miss Helen M. Connolly made application for the post of teacher in a school in Blackwood, N. J. Her appointment was forwarded to her by telegram during the afternoon of February 1, 1917, and read as follows:

MISS HELEN M. CONNOLLY,

347 North Washington St., Wilkes-Barre, Pa.
Appointed to Blackwood Primary. Salary fifty. Wire acceptance immediately. Must be Protestant. Come at once.
J. F. RUSH.

Miss Connolly telegraphed the information that she was a Catholic. Early the next morning she received another telegram:

MISS HELEN CONNOLLY:

The Board will not elect a member of your denomination.
J. F. RUSH.

Miss Connolly might be an atheist, a Mormon, or an advocate of birth-control, and still be acceptable, but because she is a faithful member of the Church established by Christ, she is rejected, and for that reason alone. We Catholics may support schools, public and private; pay taxes, municipal, State and national; our boys may, in the impending crisis as in the past, be called upon to follow the Stars and Stripes to victory or death; but our sisters may not teach at Blackwood because of the Rushes and other pestiferous weeds that flourish there and in other such bucolic localities, in which men sometimes fail to attain mental breadth and stature. It is unnecessary to go to

Florida or Mexico for samples of religious intolerance, since it is rampant within sight of our nation's metropolis, and even beneath the shadow of the Statue of Liberty, which, it is presumed, "Enlightens the World." We had better achieve tolerance at home before undertaking to preach it to the benighted at a distance. Well might the latter exclaim, "Physician, cure thyself!"

This has been Miss Connolly's third experience of an exactly similar nature within the past three months. The daughter of a workingman, her parents, at some sacrifice, have educated her. She holds a certificate of competence from one of our State normal schools, is a good girl in every respect, and is anxious to follow her chosen profession. Cannot some one of your numerous and influential readers aid her in finding employment? Her case should appeal forcibly to them. This deserving girl is being discriminated against because she is a Catholic. Those of her faith should therefore come to her relief. This letter is being written without her knowledge and, therefore, without solicitation on her part. It is written in indignant protest as well as with a view to ascertain whether we have the proper fraternal spirit.

Wilkes-Barre, Pa.

A. P. W.

Two Great Women: "Undesirable Immigrants"

To the Editor of AMERICA:

When one finished reading in AMERICA for February 17, Father Blakely's most interesting sociological view of the Widow Bosco, it was a distinct shock to realize from the topic immediately following that, according to our new immigration law, "Mamma Margaret" would be an "undesirable" to our country. This is all the more intensified when it is recalled that in the same class with this great Italian peasant woman is another Margaret and, singularly enough, another "mother of orphans." Like Margaret Bosco, Margaret Haughey was a widow who could neither read nor write, yet her statue, the second such public memorial to a woman erected in the United States, stands as one of the tributes of New Orleans to the memory of this "illiterate" Irish peasant, who, from 1836 to 1882 was the idol of the Crescent City. When "Our Margaret" went to her reward in 1882 all New Orleans, from the highest civic and ecclesiastical functionary to the humblest waif she had cared for, joined in a remarkable demonstration of grief. Unlike Margaret Occhiena and Nancy Hanks she bore no great son to reflect the glory of such a mother, but the thousands of orphans she mothered during a career that was a constant exhibition, not only of extraordinary administrative ability but also of remarkable financial shrewdness and judgment, were the evidences of her limitless maternal affection.

These two women, types of the two races that make up so important a factor in our cosmopolitan country, could not now come into the Republic. Why? Did their race and religion influence the legislators who framed the stupid law?

Brooklyn.

T. F. M.

Lynching in 1916

To the Editor of AMERICA:

In an address, announcing "Colorphobia" as "a malignantly unchristian disease" and insisting upon "a fair field, a square deal and the golden rule for all men," John C. Minkins, a journalist, recently told the Baptist Ministers' Conference of Providence some plain truth in the historic First Baptist Church. He called their attention to the rapid growth of the Catholic Church in this country, with "communicants" outnumbering those of all Protestants in 19 of the 48 States, according to the latest statistics he had seen, and then reviewed the lynching

record for 1916. Figures prepared by the Research Bureau of the Negro Industrial Institute at Tuskegee, Ala., showed there were 54 lynchings in the United States last year. He said 53 of them were in the South, including Oklahoma, and all except two, or 26 out of every 27, were in States where Protestants predominate numerically. Fifty of the persons lynched were negroes, and all, save two in Louisiana, were lynched in States where the Baptists either predominate or are among the most numerous Protestant sects.

He cited Georgia with its 232,688 Baptists and 14 lynchings; Texas with 247,306 Baptists and 9 lynchings; North Carolina with 202,798 Baptists and 2 lynchings; Alabama, with 162,445 Baptists and 2 lynchings; Florida, with 34,646 Baptists and 8 lynchings. These five States, whose Protestant "communicants" in 1906 numbered 3,717,204 as compared with 391,402 Catholics, had 35 out of the 54 lynchings. Mr. Minkins declared that American negroes form 33 per cent of all the Baptist communicants and 20 per cent of the Methodist communicants, and asked where the Protestant propagandists expect to find the negro churchmen, when the negro fully realizes that his life, liberty and property are safer where Catholics predominate than in States or communities where Protestants generally and Baptists particularly predominate.

Providence.

THOMAS ZANSLAUR LEE, LL.D.

European Children's Day.

To the Editor of AMERICA:

Your readers have no doubt read appeals for the Belgian children, and have felt the strength of the request for assistance made in their behalf. But they like myself must have experienced a sense of helplessness. We are so few. We will give what we can, but our all will not be enough. Children are starving! Need anything more be said? Who could be indifferent to the cries of little ones? We are not indifferent, but helpless because we lack leadership. It is through the periodicals that leadership can be supplied for the accomplishment of much good. Every person in the United States should know the truth and be given an opportunity to contribute according to his means. The *Literary Digest*, which has made so strong an appeal for the Belgian children, asks for contributions in units of twelve dollars. A great number of people cannot give so much; but what they could and would give, would total millions. Here in the United States, though we have given a great deal, we have not given wholly, unrestrainedly and out of a full heart. We must not remain idle any longer.

My plan follows. It is not new. It may not be good. Improve on it. Some plan we must have, and quickly. Let a day be appointed, or two successive days, to be known as "Belgian Children's Day," or "European Children's Day," a time for universal giving. I would suggest some Saturday and Sunday, say March 17 and the following day. On Sunday let the collection in every church and Sunday school go to this cause. That alone should amount to millions. Any Christian church which would not agree to this is not worthy of the name. Lodges, labor unions, clubs, granges, organizations of all kinds would be asked to contribute. Twelve dollars will save a child! On Saturday boxes in the care of workers would be placed on busy corners in every city and town.

Success calls for several things: unlimited advertising, national and local; a campaign of education, leading up to the day, by weeklies and dailies all over the United States; national leadership, and in turn local leadership. Assurance must come from recognized sources that every cent will do its work. The need is great. In the name of all that is sacred, let us exert ourselves.

Olympia, Wash.

LEW A. GREENE.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, MARCH 3, 1917

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"Large and Holy Families"

ALL through the ages the Vicars of Christ have striven for the welfare of mankind. With supreme disregard for the clamors of sensuality they have steadily served the cause of humanity. All that is best in the world has found in them either initiative or patronage; all that is evil has met in them an impassable barrier. Storm after storm has swept over the earth, bewildering men's minds or terrifying their hearts, but through all the Popes have stood firm on the rock of truth, unperturbed and unafraid; and in the end they have led the world, after its orgy of unbelief or immorality, back to principles of correct thought and to habits of right action. The stabilizing effect of their God-given wisdom has been simply incalculable. In the sand-pits and catacombs of Rome, on the throne of temporal power, from the prison-house of the Vatican, they have torn the mask from time-serving deceit and pointed the way to happiness.

What the Popes have done in the past, Pope Benedict XV is doing today. The intention recommended by him for the month of March to the League of the Sacred Heart is another instance of the Papacy's unswerving adherence to truth. The Supreme Pontiff realizes that among the modern dangers menacing the health and happiness of mankind, one of the greatest is the advocacy of the practice of interfering with a fundamental law of nature which has for its clear purpose the perpetuity of the human race. To combat this growing perversion he has chosen to insist on the right rather than to thunder against the evil.

He has put before the millions of associates in the

League as a subject of their united prayer, as a rule for their personal guidance and as the goal of Christian hope, the very important intention, "large and holy families." Once more he has proclaimed the Christian ideal. The reason, the justification, the crown and the glory of married life is large and holy families. The official spokesman of Christianity has reaffirmed the truth. The matter, though there never was room for controversy, has been definitely and authoritatively decided. Let the Gentiles say what they will; birth-control is an abomination.

Bereaved and Outraged Mexico

THE ASSEMBLY of Queretaro has finished a most remarkable document, the new Constitution of Mexico. And as befits wantons rejoicing in the law of the flesh, the swarthy legislators are proud of their achievement. Not so, however, ninety-eight per cent of their countrymen who have renounced Carranza and all his works and pomps. On the contrary the latter are hot with righteous indignation over the treatment accorded religion. The State has enslaved the Church, has reached its sacrilegious arm into the sanctuary of the individual conscience, has practically outlawed ministers of religion. Indeed, the document which the Carranzistas are pleased to call the charter of a new freedom is an instrument of such blind, brutal tyranny that it will not survive the crude passions which gave it birth. Though proclaiming respect for freedom, it denies corporate existence to all religious denominations, forbids them to hold property either of themselves or through an intermediary, confiscates churches, episcopal residences, rectories, seminaries, colleges, schools, orphan asylums and hospitals, enacts that no new church may be opened without the permission of the Government with which its title is to be vested, bans ecclesiastical studies, thus making preparation for the priesthood in Mexico impossible, proclaims the right of the State to interfere "in matters of religious worship and outward ecclesiastical forms," numbers priests among professional men in order that they may be taxed, claims authority to determine how many priests may live in Mexico, deprives priests of the privilege of the ballot, orders priests to remain silent about laws and official acts however base, prohibits religious papers from commenting on political affairs and even from publishing "any information regarding the acts of the authorities of the country or of private individuals who have to do with public affairs."

Thus the frenzied document runs on from one insane proviso to another, until the article just cited ends in this mad climax: "No trial by jury shall ever be granted, for the infraction of any of the preceding provisions." So a revolution conceived in iniquity and born in sin, ends in a mid-summer-night madness of tyranny. Mexico is bereft of liberty and sanity. As always, a reaction will come.

Editors and Mexico

THERE are editors and editors: some tell the truth and are glad of it; others tell the truth and regret it all their lives; others again hide the truth and smile lovingly at their bank account, the fruit of iniquity, while still others are incapable of recognizing the truth when they see it. Hence the diversity of treatment of the Mexican problem. One editor sent a correspondent to Mexico and promptly suppressed his reports; another accepted panegyrics of Carranza and his work from a gentleman in the pay of the First Chief; a third sedulously pruned articles to suit his own prepossession. There are editors and editors, just as there are business managers and business managers. But the latter class form a species apart, a more difficult set to analyze. What then is the use of inquiring why so many papers recently accepted whole-page advertisements from a sisal monopoly that is waxing impudent and rich, at a tremendous cost to struggling American farmers? Words were better employed in warning Catholics to accept reports about Mexico with reserve.

Masonic Light and Jesuit Morality

MASONIC light is as glorious as Jesuit morality is base. There is no corner of the soul left untouched by the effulgence from the mystic altar. The intellect especially fairly swims in supernal brilliancy. This is the reason why the compelling pen of a Mason has but to touch a subject to illustrate it. For example, witness this passage from the *New Age*, the official organ of the Supreme Council 33° A. & A. Scottish Rite of Freemasonry, S. J. U. S. A.

The basis of Loyola's system, and at the same time the rock on which it was almost wrecked in the very beginning by the opposition of the Inquisition, was the requirement not only of absolute obedience on the part of every member of the order, but also of as absolute renunciation of individual intelligence, will and conscience, and unhesitating submission to the direction of his Superior in all things. He was taught that this Superior officer stood to him as in the place of God, and that to refuse to so submit (*sic*), even that right rather than wrong might be done, was a sin of disobedience, and not to be tolerated. Deceit, falsehood, hypocrisy, employed to further the interests of Mother Church, were virtues of high order. (*Italics inserted.*)

That is perfect, an exact reproduction of a flat, stale and unprofitable calumny, good food apparently for the brethren. But, come to think of it, the passage is not quite perfect after all: the light, usually green as from a monster's eye, flashed white for an instant and Brother Peffley, 32°, missed his cue and carped at the Jesuits for the insufferable crime of daring to desire "that right rather than wrong" be done. But the light soon struck true again and perforce the virtue of that one clause blushed unseen, even to this day. Consciously or unconsciously, however, the Brother made amends for this blunder and, after canonizing deceit, falsehood and

hypocrisy with a natural and affectionate ease, born maybe of instinct or long practice, he affected a thin disguise and repeated calumnies against the Knights of Columbus, refuted by prominent Masons themselves. And all this was but a prelude to this solemn preachment:

The object and end of Masonry is to afford its votaries light to intellect, moral sense, and quickened conscience; but every member must provide oil for his own lamp that the collective illumination may fill the world with its radiation. Study; comprehend; act with the guidance so obtained.

The "profane" may well wonder at what age or stage some Masons receive white light, moral sense and quickened conscience. The author of the calumnies just cited has reason to look hopefully into the future.

Mad Pacifism

THERE are two kinds of pacifism and one is mad. The latter variety was recently exhibited in New York, by a man who cuts a wide swath in social and newspaper fields. He declared he would not stand against an invasion of his native country, and on being asked whether he would resist the violation of American women, he declined to answer on the plea "that the meeting was breaking up, and it would take a great deal of time to go into the subject fully."

It is hard to characterize this "piffle" in a dignified manner. No doubt the "acidly refined" New York *Evening Post* would term it "ruffianly" and traitorous, had it emanated from a man of "Romish" tendencies, but seeing that it came from the lungs of the president of the company which publishes the *Evening Post*, that paper is silent, a fact which goes far to explain its attitude towards the unfortunate women and girls of Mexico.

Howbeit those words of the distinguished pacifist constitute a crime against patriotism and public decency, and as such merited the scathing remark of the Civil War veteran: "I want to tell you that if there were any such speeches then as I heard here to-night those who made them would be strung up to the lampposts." And the meeting broke up "a jump ahead of a riot."

Near Riots and High Prices

LAST week there were some near riots in New York over the high price of foodstuffs. As usual the first disturbances were staged and executed by a group of men and women who are adepts at attracting public attention. However, among the dramatic and pictorial elements of the rows, there was an entirely proper display of anger on the part of those who are suffering from the prohibitive prices of ordinary articles of the table. In a country as productive as America food should be within the reach of all for a fair consideration. Such however is not the case at present, not that our

store houses are empty, but, paradoxical as it may seem, because they are too full. Unscrupulous merchants intent on taking advantage of the present war, have "cornered" staple articles and are offering them for home consumption at fabulous prices, or else are shipping them abroad, under equal advantages. A "corner" is seldom free of all moral taint; the present corner is positively immoral, and the poor do well to protest it long and loud, in the hope that the Government, none too prone to disturb the rich and powerful, will take immediate action. It would be an excellent thing, if those sleek millionaires who are exploiting their less fortunate fellow-citizens, could be temporarily stripped of their wealth, put to work at eight dollars a week and forced to pay fancy prices for bread and salt. They would be immediate and insistent in approving of this pathetic appeal to the President:

We housewives of the City of New York, mothers and wives of workmen, desire to call your attention, Mr. President, to the fact that, in the midst of plenty, we and our families are facing starvation. The rise in the cost of living has been so great and uncalled for that even now we are compelled to deny ourselves and our children the necessities of life. We pay for our needs out of the wages of our husbands, and the American standard of living cannot be maintained when potatoes are 7 cents a pound, bread 6 cents, cabbage 20 cents, onions 18 cents, and so forth. We call to you, Mr. President, in this crisis that we are facing to recommend to Congress or other authority measures for relief.

But unfortunately the sinners are beyond the reach of justice.

What the Priest Said

"WE should say things to make them laugh, and as they depart they must remember us smiling. We must always keep smiling. It is the priest who told us this." Those were the words a writer in *Harper's Magazine* overheard one French working-girl saying to another as the two left the station after bidding some departing soldiers good-by. The wise counsel the priest gave is doubtless being put to practice not only by the brave women of France but also by those of other belligerent nations of war-torn Europe. With a smile maidens have watched their brothers and their sweet-hearts marching away to the front; with a smile wives have seen their husbands depart for the trenches; with a smile mothers have given their country only sons whom they will never see again in this world. "They must remember you smiling" is the burden, no doubt, of many a pastor's instruction to the women of his flock. The counsel was given from the altar and the priest did not fail to tell his congregation, we may be sure, that it was from the altar too that, though their hearts were breaking, they could gain the courage to "keep smiling," while their loved ones marched off to the war. For those brave women have in Holy Mass a living lesson of high self-sacrifice and in the Blessed Sacrament the food of the strong.

Choosing a Physician

THE choice of a physician has always been a matter of importance. So vital is the question of physical health, that most people are careful not to put its keeping into incompetent hands. With thoughtful persons, however, mere medical skill is not of itself considered a sufficient guarantee of a wise selection, for after the priesthood and the work of teaching there is no profession that comes so close to the border-line of the supernatural or has such opportunities for the making or marring of the human soul as that of the physician. His help is sought at the most critical crises of human existence; his advice is asked in periods of extreme physical and mental anguish, when the soul has most need of correct guidance; and in many ways he may be said to be the arbiter of life and death. As is clear, his advice will depend very frequently on his moral outlook, the action he will take or suggest will at times be determined by his philosophical and moral principles.

Whether he wills it or not, the care he gives to the body will often trespass on the far more important function, which is not his, of caring for the soul. In many instances salvation is conditioned by the physician's attitude toward revealed truth. If the physician regards Baptism as a superstitious practice, he will not be concerned to administer it, or see to its administration, to a dying child; if he does not believe in a future existence he will not be concerned that his patient in danger of death should have the ministrations of the priest and the Last Sacraments, indeed he may see in both one and the other an occasion of excitement, to be prevented at every cost. The unborn child may to his mind be an unjust aggressor, whose supernatural life should be sacrificed to the mother's health. The human being in his eyes may be nothing more than a glorified animal; in which case he may scoff at the notion of sin, and hold that what Catholics know to be deliberate violations of God's laws, are justifiable concessions to animal instincts, or reasonable dictates of common prudence. He may shorten a man's hour of agony or rob him of the last moments of consciousness, moments which are the most precious of all those that fall within the allotted span of life.

It is, therefore, supremely important to select a physician who is imbued with Catholic principles or at least one who may be counted on in dealing with Catholics to act in accordance with their beliefs. A Catholic doctor, especially if he has his degree from a Catholic medical school, will satisfy these requirements; about non-Catholic doctors there is not the same general assurance. It would be a gross calumny on a noble profession to imply that only Catholic doctors are upright, God-fearing and correct in their ideas of right and wrong. There are many such men who have not our gift of faith. But in these days, when so many doctors have abandoned the traditions of their profession and in defiance of protests of their worthy confrères are advocating sinful practices, Catholics must be very seriously on their guard.

Literature

THE POETRY OF FRANCIS JAMMES

THERE existed in England some time ago a certain class of Catholics, who imagined, or seemed to imagine, that only among members of the Anglo-Saxon race could be found a genuine and sober religion, based not on the emotions, but on a considered and enduring faith. If any such still survive, they would do well to read the words which the French poet, Francis Jammes, has prefaced to his volume of poems "*Les Géorgiques Chrétiennes*:"

I declare at the threshold of this work that I am a Roman Catholic, submitting very humbly to all the decisions of my Pope, his Holiness Pius X, who speaks in the name of the True God, and that I am an adherent of no schism, and that my faith admits of no sophism, neither the Modernist sophism nor any other, and that under no pretext will I sever myself from the most uncompromising and most beloved of dogmas, Roman Catholic dogma, which is the truth coming from the mouth of our Lord Jesus Christ through His Church. I deprecate beforehand all claims to this poem which may be made by doctrinaires, philosophers or reformers.

Francis Jammes is the French writer, above all others, who stands for the Catholicism of the ordinary man. Huysmans showed that the decadent could regain his faith: Maurice Barrès champions the Church as the one hope for France: Verlaine, like Villon, proved that the sinner could repent unto seventy times seven. Yet these three, widely as their works have been read, alike stand for something slightly exotic. Their standpoint towards religion is not that of the humble and commonplace Catholic. Huysmans could act like a saint in refusing the relief of morphia during his last illness, as a penance for his early life. Verlaine could sing like an angel, of Mary. "*Siège de la Sagesse et source des pardons*." But neither of them cared much for the plain man, heroic in nothing but his faith, who is the hero of Jammes's work.

Even in his progress towards faith, as revealed in his poems, our author's history is essentially that of many who have been born Catholics. In his early years he thought little of the dogmatic side of religion. Its personal appeal to him was merely esthetic. Living at Orthez in the Pyrenees, he wrote of the country he saw around him, the little village "full of bells and streams and dark inns," the fields of mint-scented hay, the bluish plane-trees-sheltering fiddlers and dancing couples, and if the village church comes into the picture, it is little more than a detail of the landscape." He had little to do with affirmations or denials of God's existence:

"For there across the dusty way
The village church stood calm and gray."

His passion in these early poems is one of sympathy towards suffering, whether in man or beast. He tells of the "poor dirty beggar" with his sore eyes and paralyzed arm, of the young girl at Lourdes, of the doves crushed in the conjurer's little box; and at times his pity turns to a cry for help, as when he prays that the little lamb may not feel too keenly the sharp edge of the steel that takes its life. He is saddened by the pain he sees around him. And so for a time he tries to live contentedly in a world of imagination. He reconstructs the life of his ancestors, seeking in that half-legendary atmosphere a refuge from the domination of fact. But everywhere he is confronted by the transitory nature of human happiness. Where once children ran and laughed, now there is no one; "only the ebony-trees shine in the glaring sun." When he goes to the old house of his grandfather, only an old woman remembers the family. But gradually his mood changes. The helpless repining, even the vague and half-pleasant melancholy, make way for something robuster and saner. Jammes has learned

the greatest lesson of life, that his own sadness is a small thing in a world of infinite joy and infinite grief, and he can write a "Prayer that others may have happiness." And, strangely, when he is able to turn his eyes from his own emotions, he finds that the world, after all, is a vale of laughter as well as of tears, and thanks God for the happiness of created things, instead of merely asking His help for them in their misery: "Forget me if thou wilt, oh God, yet I thank Thee! For even in that cage, their prison-house, the birds carol their songs and their songs fall to earth like welcome showers."

And still later, he has come to recognize that sorrow as well as joy has its place in the appointed scheme of things, for "Man is like a seed cast into the earth by the hand of God. If it sprouts here below, it is only that it may bloom in heaven."

In Francis Jammes' "*Les Géorgiques Chrétiennes*," he has found a secure resting-place. He is no longer troubled by the haunting doubts that disquieted his youth: he is content to leave with his Creator the unsolved mystery of pain. He writes from a higher plane, confident that sorrow and death itself are somehow a part of God's design. "The Christian Georgics," as their name implies, are poems on the life of a farmer; but that life is treated from a point of view far different from that of the classical poets. Virgil's interest was mainly in the picturesque elements of the country: if the actual tillers of the soil occurred to him at all, it was merely as necessary accessories, without whom the work of cultivation could not be accomplished. But to Jammes agriculture is important, not for itself alone, but for the men concerned with it. The thread of narrative running through the seven books is the history of a poor family of country-folk, simple, charitable and pious. The poet describes the daughter's betrothal to a sailor, the Christmas Communion, the grandmother's death—nothing that might not enter into the life of any farmer's family; but, commonplace though the various incidents might appear to one seeking for sensation, he has cast about them the dignity that ever informs acts done to the greater glory of God.

And for Jammes, there is no labor in itself so noble as the labor of the men who work in the soil. He blames those who forget the village of their birth and throng to the "metal cities:" for by the toil of the farmer is made the bread and the wine under whose forms God himself is present. Compared with his toil, the poet's labor is a poor thing; and yet he too offers what he can: "For God welcomes alike the hymn of the Seraph and the chirp of the cricket."

There are many aspects of Francis Jammes about which it would be possible to write. He, or rather his admirers, have founded a movement in French literature which is popularly known as *le Jammisme*, and which is based on a resolute simplicity of diction and freedom of meter. Or, again, one might think of him as the poet of foreign and fantastic lands, of the Antilles, where Crusoe built his hut and Madame Desbordes-Valmore endured her six months' exile; of Bagdad, where Sindbad gives a repast of roast lamb and almond paste, and the merchants nod gravely at his words; of the Valley of Almeria, where Guadalupe de Alcaraz in her golden mittens eats chocolate and quarrels with her parrot all day long; of Amsterdam and the cold raw smell of fish in the Jewish quarters. Or one might recall his tender reminiscences of the quaintly dressed and formal-mannered people of his childhood, with their high-sounding, affected names—Clara d'Ellébeuse, Rose de Liméruil, and the rest. But it is rather as a Catholic poet that I have chosen to write of him, and it is as a Catholic poet that he himself would desire to be known,—as the poet who sings, as no other has sung, of simple joys and sorrows, of the love and death and faith of simple men and women.

P. J. GIBBONS.

REVIEWS

Prolegomena to an Edition of the Works of Decimus Magnus Ausonius. By SISTER MARIE JOSÉ BYRNE, Ph.D., College of St. Elizabeth. New York: Columbia University Press. \$1.25.

It is a significant fact that out of ten dissertations for the doctorate, edited by the Department of Classical Philology of Columbia University, six have been written by women. Even more significant for the history of education is the fact that the latest dissertation is the work of a Sister of Charity, head of the Latin Department of the College of St. Elizabeth. This, we believe, is the first instance in which Columbia University has granted the doctorate to a nun. The University has entrusted its Ph.D. to one who will bear it honorably and usefully if we may judge by the scholarship displayed in this work of St. Elizabeth's new Doctor. The book is divided into five chapters, discussing in succession, with fulness and accuracy the topics: Life of Ausonius, Friends and Correspondence, The Poet and His Works, History of the Text, Meter and Prosody. At the end is printed a complete bibliography of the subject, plentifully and wonderfully marked with asterisks where the books "have been available to our Doctor in the preparation of her present work."

"Who was Ausonius?" The undoctored layman may ask. He was a fourth-century schoolmaster of Bordeaux, a man of one poem and of fifty-seven varieties. The one poem is the "Mosella" of nearly 500 hexameter lines, unique for sustained description in Latin literature and perhaps in all literature until nearly 1,500 years afterwards, when Wordsworth described the River Duddon. The fifty-seven varieties comprehend so bewildering a collection of verse novelties that Ausonius will have no trouble in establishing his position as the most acrobatic versifier in history. He wrote in Latin and Greek, separately and together. An early master of macaronics, he wrote in all kinds of meter, sometimes with several varieties in the same composition. He wrote epitaphs for all his grandparents, parents, sisters, cousins and aunts, thirty in all, and he composed an anthology of twenty six other epitaphs on fellow-schoolmasters. The modern poet who versified a graveyard in an anthology may have been reading Ausonius. Ausonius was no believer in *vers libre*. He longed for shackles, composing hexameter lines, beginning and ending with monosyllables, and at another time lines made up of words of one syllable followed by a dissyllable, then a trissyllable, until the lines ended in a five-syllable word.

The topics of Ausonius' verse were as curious as his metrical feats. On receiving a gift of thirty oysters he gathers into his verses all the instances of number thirty to be found in history. He wrote another *tour de force*, mentioning all the mystic threes that could be discovered anywhere. The composition took approximately ninety lines and was written between one meal and the next. Our convent Doctor declares it was written during the same meal, but in her enthusiasm she has probably given Ausonius more speed than his words call for. He believed in verse as a sovereign specific for imparting knowledge to pupils. He versified biography, history, ages of animals, muses, a recipe for punch, and is probably the original composer of the famous poem, "Thirty Days Hath September." All in all, Ausonius is a very interesting old fellow, who would probably be conducting a humorous column in a newspaper if he were now alive. We are grateful to Sister Marie José for making us acquainted with Ausonius. Certainly she has done a creditable piece of work of great labor and research. Had the quotations been translated, readers less learned than the Doctor of St. Elizabeth's College would doubtless find her dissertation even more attractive.

F. P. D.

Rings for the Finger from the Earliest Known Times to the Present, with Full Descriptions of the Origin, Early Making, Materials, the Archaeology, History, for Affection, for Love, for Engagement, for Wedding, Commemorative, Mourning, etc. By GEORGE FREDERICK KUNZ, Ph.D., Sc.D., A.M. With 290 illustrations in Color, Doubletone, and Line. Philadelphia: J. B. Lippincott Co. \$6.50.

Dr. Kunz, one of whose earlier books, "The Magic of Jewels and Charms," was reviewed in our issue of June 17, 1916, has now gathered together in this sumptuous volume a vast quantity of curious and interesting information about finger-rings of every age and of every kind. The earliest use of the ring, we are told, was "for the impression of an engraved design or device upon letters or documents, as the sign-manual of the wearer." But besides signet rings, there are, of course, engagement-rings, wedding-rings, poison rings, magic rings, healing rings, rosary rings, nuns' rings and bishops' rings, in all the lore of which Dr. Kunz is thoroughly at home. Those contemplating marriage ought to consult his exhaustive list of "posies" for the wedding-ring. "In Christ and thee my comfort be," and "Knit in one by Christ alone," are two of the best. In some countries husbands as well as wives wear wedding-rings, and "divorce-rings," worn on the little finger, are said to be gaining vogue in some American cities. But the author fears that "the little finger would scarcely offer room for the series of rings that some of our theatrical stars would have to wear." In his chapter on "The Religious Use of Rings," Dr. Kunz speaks of a beautiful custom the Augustinian nuns at St. Thomas of Villeneuve have when taking their vows. A poor little girl places a ring on the nun's finger, saying, "Remember, dear Sister, that you have become this day the spouse of Jesus Christ and the servant of the poor." The Sister accepts the ring as from one who represents Our Lord and kisses the child who has reminded her of her holy obligations. The illustrations in the volume are abundant and beautiful.

W. D.

Beauty: A Study in Philosophy. By REV. ALOYSIUS ROTHER, S.J. St. Louis: B. Herder. \$0.50.

Few literary characteristics have suffered more in the treatment accorded them by modern writers than that of the beautiful. It has come to be regarded widely as something very largely if not wholly subjective; and it is rare indeed that the objective element receives emphasis or even recognition. The reason of the anomaly lies, no doubt, in the prevailing false philosophy which makes the mind the norm and measure of all things. Against this and similar literary tendencies Father Rother's study will act as a healthy antidote. The true meaning of such familiar terms as order, harmony, symmetry, adaptation, taste, etc., is set forth in detail, and shown to be alone capable of solving the many questions bearing on the essence of beauty, whether regarded in its general aspects or viewed in its particular setting in the realms of the senses and of the spirit. The standard of taste is proved to be objective; and the author concludes his treatise with a keen and convincing criticism of several false theories of the beautiful.

A further advantage that, we trust, the reflective reader will derive from his study of this little work will be the conviction that Catholic philosophy and true literature do not lie poles apart, that the fundamental principles of each, if not quite the same, bear a close resemblance, and that for the literary critic a clear understanding and a sane appreciation of the one are practically impossible without a grasp of the former. It has been said that when poetry sinned and was cast forth by the Church, the separation was ill for poetry. Let us add that it was ill, too, for literary criticism when it forsook the guidance of the philosophy of Aristotle and Aquinas.

J. A. C.

The Early History of Cuba, 1492-1586. By I. A. WRIGHT. New York: The Macmillan Co. \$2.00.

There seems to be a glamor about the doings of the Spanish discoverers and colonizers of America. The very ordinary leaders of the handful of men with whom this book deals could never have imagined that their sayings and doings would have an interest for the world after 400 years. Yet they drew Miss Wright, the author of this work, to toil through the archives of Seville for nearly a year and a half to gather the material of the volume she sets before us. There can be no doubt that her one idea was to give a faithful account of what she found; and she found full confirmation of the statements of Las Casas concerning the treatment of the natives of the West Indian Islands, though she calls him "fanatical." She does justice also to Menendez, "a good sailor, a good Spaniard and a good Catholic." It is a pity that she adds that he, too, was "a religious fanatic," for this reason only, that he had "vowed a vow to our Lord Jesus Christ that all in this world He shall give me or I shall have, obtain and acquire, shall be expended in spreading the Gospel in Florida among its natives." But an occasional gibe at the Catholic religion seems unavoidable by Protestants dealing with things Spanish. However, she makes some amends when she says that the documents show that against Calvinist historians the Spaniard has not yet been defended as he deserves. On the other hand the anxiety of the Spanish sovereigns concerning the spiritual welfare of the natives is not treated kindly. The style is on the whole, clear; though occasionally an obscure passage is met with. The fault, too common today, of using terms without having comprehended their meaning may be found. Thus we are told that "Columbus cleared from Cuba for La Española;" and the early navigators are continually "clearing" from one port for another, just as if the islands had been dotted with custom houses!

H. W.

BOOKS AND AUTHORS

As the central figure in the twenty-one sketches in C. E. Robinson's "The Days of Alcibiades" (Longmans, \$1.50), lived in the golden age of Athens, was the ward of Pericles, the pupil of Socrates, at once the idol and the scandal of the city, first the shaper of his country's policies, and then her betrayer, it would really be hard to keep the book from being an interesting one. In addition to an attractive style the author manifests a thorough knowledge of an ancient Athenian's manner of life from childhood to old age. He makes Alcibiades live again for the reader, describes the famous buildings and institutions of Athens and accompanies travelers to Delphi and Olympia. Save for an unfortunate reference to medieval Catholics' piety and for the needlessly crude illustrations, the book gives a vivid picture of life at Athens about the year 400 B.C.

"The Invisible Balance Sheet" (Lane, \$1.40), by Katrina Trask, is a careful, well-sustained psychological study of a man who barter away his higher aspirations for wealth. Retribution follows in the realization that he has let the real gold of life slip from his grasp while filling his hands with mere shining dross. He finally turns away from the brilliant but hollow gaieties, which have for a time satisfied his senses and lulled his regrets, but he finds himself fettered and unable to escape. The climax comes quickly. Just as he is awakening to his better self, a fanatical Socialist strikes him down, a gleam of consciousness shows him the inestimable worth of the love which his avarice has made him forego, and his life flickers out with the hope that eternity may perhaps give him the opportunity to repair the folly of time. The construction of the book is strong, the conversation is clever, the characters are sharply drawn, and in theme and tendency the story is elevated; but a few pages,

which are wholly unnecessary for the plot's full development, have been injected into the book and have spoiled what would otherwise be a more than ordinarily good story. One wonders why. It may have been profitable business, but it was certainly bad art.—In "The Wave," (Dutton, \$1.50), Algernon Blackwood again surrounds his characters with the weird atmosphere of fatalism and reincarnation. His recent effort is not so successful as "Julius Le Vallon," it is less heroic and less artistic. All his command of the subtle elements of defunct pagan philosophies and his sensing of the mysterious influences for good and evil which he pictures as surviving from the Egypt of the past and pervading the Egypt of the present are inadequate to hide the banality of his theme, which is nothing more than the alternating phases of a not altogether voluntary attraction experienced by a married woman for two unmarried men, one with a sensuous, and the other with a spiritual appeal. The author writes cleverly and interestingly, and it must be added modestly.

The Rev. Francis S. Betten, S. J., has finished the second part of his revised version of Professor Willis Mason West's "The Ancient World" (Allyn & Bacon, \$1.00). The first part of the revision, favorably noticed in our issue of October 21, 1916, had in it comparatively few changes, but before the second part of Professor West's text-book could be made fully acceptable to Catholic schools, Father Betten had to rewrite large portions of it, recast many of its pages and omit others altogether. "Jesus Christ and His Work," for example, is a new section that required insertion. Professor West's too roseate view of paganism had to be toned down and neutralized. Most of the passages dealing with the Church, the spread of Catholicism and the rise and development of the Papacy needed to be amplified and corrected. So "The Ancient World" is now a book, thanks to Father Betten and its enterprising publishers, that deserves a warm welcome in every Catholic high school and academy. Both parts of the work can also be had in one volume.

"The White People" (Harper, \$1.20) is a short novel by Frances Hodgson Burnett, written with her usual delicacy and charm. The young Scotch heiress who tells the story has the gift of "second sight" and, without being frightened, can discern the spirits of the dead. Besides being a study of abnormal psychology, the book appears to be a sop to the Spiritists, but the author's purpose is not at all clear.—"A Soldier of Life" (Macmillan, \$1.50) is the title of a novel by Hugh De Selincourt which describes the war's after-effects on an individual. James Wood, an Oxford man, loses a hand and a foot in battle, is invalidated home and then wages a long fight against insanity in which he is victorious in the end, largely through the help he receives from two rather silly women, Amy, his intended, and Corinna. The book is full of spooks and "psychology."—"The Long Journey" (Houghton Mifflin, \$1.00), by Elsie Singmaster, is the story, founded on fact, of how John Conrad Wieser and his large family set out from Germany, in the days of Queen Anne, and after many trials and hardships found a home in the Mohawk Valley.

Among recently published books of devotion is a new impression of Lady Lovat's excellent volume "The Catholic Church from Within" (Longmans, \$1.25), which first appeared in 1901, and Father McGrath's two little prayer books, "Catholic Soldiers' and Sailors' Companion," and "The Catholic Policemen's and Firemen's Companion" (Benziger, \$0.50 each). As these neat little books contain, besides the requisite prayers and devotions, short and practical chapters on the virtues that should shine in the ideal policeman, soldier, fireman and sailor, they

would make suitable gifts for these indispensable guardians of our peace and security. "The Communion Prayer Book" (Hansen, \$0.50), by a Sister of St. Joseph, consists of prayers and instructions for children, together with "Illustrated Thoughts on Holy Communion."

In "The State and 'The Trade'" the opening paper in the February *Month*, Father Keating admirably sets forth the Catholic doctrine on prohibition as follows:

In the Church, total abstinence is advocated as a voluntary ascetic practice on religious grounds—to make reparation for sin, to practise self-control, to set a good example. Other motives of a lower order are not excluded, but the main appeal is religious. That being so, the Catholic abstainer respects the liberty of others: he will persuade but not force; whilst advocating restriction for the sake of the weak he will not destroy the opportunity of free service by abolishing all occasion to disobey. Especially so when around him he sees the prevalence of the Manichæan doctrine that alcohol is essentially evil and trade in it therefore sinful. Cardinal Manning's famous dictum sums up his attitude: "I repeat distinctly that any man who should say that the use of wine or any other like thing is sinful when it does not lead to drunkenness, that man is a heretic condemned by the Catholic Church."

Another notable article in the number is Father Finlay's examination of "The *English Review* and the Church in Ireland," in which he defends the Irish priesthood against an anonymous calumniator. A third paper, "Communicating With the Dead" is Father Thurston's clear explanation of the Church's teaching on that subject.

"From Dartmouth to the Dardanelles" (Dutton, \$0.60), "Getting Together" (Doubleday, \$0.50), and "The Issue" (Houghton Mifflin, \$1.00), are three little books bearing on the war. The first is "a midshipman's log, edited by his mother," and gives an interesting account of an English lad's adventures from the time he left the naval academy till the ship he was assigned to was blown up by the Turks. In the second book Ian Hay tells why Englishmen and Americans should understand each other better. He well says that "Our present basis—the hands-across-the-sea, blood-is-thicker-than-water basis—is sloppy and unstable. Besides it profoundly irritates that not inconsiderable section of the American people which does not happen to be of British descent." The third book is made up of five essays contributed to periodicals by J. W. Headlam, M.A., an Englishman, who lays down what the terms of peace between the belligerents must be, if it is to last.

"Sonnets and Other Verses" (Kenedy, \$1.00), by the Rev. Francis A. Gaffney, O.P., is an attractively printed volume made up chiefly of occasional poems. When the author's fellow-Dominicans or other friends had an anniversary to observe, he was on hand with some felicitous verses which must have made the celebration more joyful. The following sonnet, entitled "The Dead Pontiff," is the best:

The lowly Vicar of the Prince of Peace,
Who daily gave us manna for our food,
"His brother's keeper," kind, on Sorrow's Rood,
Transfixed by warring nations, begged surcease
Of agony of soul. Death gave release.
From golden dome of Venice, lo, a brood
Of circling doves soar high with light induced,
While Angels call: Thy pace, Pio, increase.
O, *Ignis Ardens!* darkling doubts dispel,
And in our souls spread charity aglow;
Like Pentecostal flame, doubt's chaff consume.
Thy name shall wreath our hearts with immortelle.
Beg Christ send peace to clashing clans below
And with His light, our paths to heaven illumine.

One of the finest lyrics in the recently published volume of "Poems" (Stokes, \$1.50) by Joseph M. Plunkett is entitled "I See His Blood Upon the Rose" and runs as follows:

I see His blood upon the rose,
And in the stars the glory of His eyes,
His Body gleams amid eternal snows,
His tears fall from the skies.

I see His face in every flower;
The thunder and the singing of the birds
Are but His Voice—and carved by His power
Rocks are His written words.

All pathways by His feet are worn,
His strong heart stirs the ever-beating sea,
His crown of thorns is twined with every thorn,
His Cross is every tree.

BOOKS RECEIVED

- Allyn & Bacon, New York:**
High School Songs. With a Brief History of Music. Prepared by Sara Boyer Callinan. \$1.50; Practical Biology. By W. M. Smallwood, Ida L. Reveley and Guy A. Bailey. \$1.40.
- Gabriel Beauchesne, Paris:**
Dieu attend. By Monseigneur Gouraud. 2 fr.; Dieu la Leçon des faits. By Auguste Drive. 1 fr. 50.
- Dodd, Mead & Co., New York:**
My Second Year of the War. By Frederick Palmer. \$1.50.
- George H. Doran Co., New York:**
The South American Tour. By Annie S. Peck. Illustrated. \$3.00.
- Doubleday, Page & Co., Garden City, N. Y.:**
Exact Science of Christianity. Immortality a Fact. By L. Buckland W. Thompson. \$1.00; The War of Democracy. By Viscount Bryce, O. M., and Many Others. \$2.00.
- E. P. Dutton & Co., New York:**
The Declining Birth-Rate. Its Causes and Effects. \$3.50; A Student in Arms. By Donald Hankey. \$1.50; Only a Dog. By Bertha Witridge Smith. \$1.00.
- M. Gladbach, Volksvereins-Verlag:**
Pax. Den Akademikern im Felde entboten von der Abtei Maria Laach. 1.20 Mk.
- Henry Holt & Co., New York:**
The French Revolution and Napoleon. By Charles Downer Hazen. With Numerous Maps in Color and Black and White. \$2.50.
- Harper & Brothers, New York:**
The White People. By Frances Hodgson Burnett. \$1.20; The New Life. By the Rev. Samuel McComb, D.D. \$0.50.
- Houghton Mifflin Co., Boston:**
Intolerance in the Reign of Elizabeth. By Arthur Jay Klein. \$2.00; At Suvla Bay. By John Hargrave. \$1.50; Out Where the West Begins. By Arthur Chapman. \$1.25.
- Alfred A. Knopf, New York:**
Central Europe. By Friedrich Naumann. \$3.00.
- Longmans, Green & Co., New York:**
Suffering and the War. By Sherwood Eddy. Cloth, \$0.50, Paper, \$0.36; A Mediaeval Burglary. By T. F. Tout, M.A., F.B.A. \$0.40; Life of the Venerable Louise de Marillac. By Lady Lovat. \$3.50; The Three Hours' Agony of Our Lord Jesus Christ. By Peter Guilday. \$0.75; The Ancient Journey. By A. M. Sholl. With an Introduction by the Rev. Joseph McSorley, S.C.P. \$1.00.
- The Macmillan Company, New York:**
The Religious Poems of Lionel Johnson. With a Preface by Wilfrid Meynell. \$1.00; A Soldier of Life. By Hugh de Selincourt. \$1.50; The Story of Eleusis. By Louis V. Ledoux. \$1.25.
- Michigan Catholic Press, Detroit:**
Smiles and Tears. By Josephine Byrne Sullivan.
- Philippine Education Co., Inc., Manila:**
The Former Philippines Through Foreign Eyes. By Austin Craig. \$2.50; Philippine Progress Prior to 1898. By Conrado Benitez and Austin Craig. \$1.25.
- G. P. Putnam's Sons, New York:**
The Stars in Their Courses. By Hilda M. Sharp. \$1.50; East o' the Sun and West o' the Moon. By G. W. Dasent. \$1.25; The Spiritual Ascent of Man. By W. Tudor Jones. Introduction by A. L. Smith, M.A. \$1.50; The Yeoman Adventurer. By George W. Gough. \$1.40.
- Swan Printing Co., Huntington, W. Va.:**
Sermons and Discourses. Delivered by Rev. H. B. Altmeyer.
- Tuswei Printing Press, Shanghai:**
Researches into Chinese Superstitions. By Henry Dore, S.J. Translated from the French, with Notes Historical and Explanatory, by M. Kennelly, S.J. \$3.00.
- The United States Catholic Historical Society, New York:**
Historical Records and Studies. Editing Committee: Rev. Joseph F. Delany, D.D., Stephen Farrelly, Thomas F. Meehan. Vol. X.
- The University of Chicago Press, Chicago:**
Six Lectures on Architecture. By Ralph Adams Cram, Thomas Hastings and Claude Bragdon. Illustrated. \$2.00; The Psychology of Religion. By George Albert Coe. \$1.50.

SOCIOLOGY

A Page of Modern Sociology

"IF any man offend not in word," writes St. James, "the same is a perfect man." By the application of this test, I stand bereft of whatever titles to perfection I may ever have possessed. For some words of mine have offended, it would seem, a Catholic critic, and while I grieve that offense has been taken, I am by no means inclined to withdraw the offending words. "Between the principles of Catholicism and the principles of modern sociology," I wrote last spring, in the course of the attack on the private charitable institutions of New York, "there is an essential and irreconcilable antagonism." A Catholic sociologist, for whose opinions I usually entertain the very highest regard, says that these words, or his version of them, rather, are "pitiful" and "arrant nonsense." As words I should regard them as awkward and cacophonous rather than pitiful; but for all their dissonance, they express the truth.

THE CONTRAST

NOT to be overly-dogmatic, I stated in my nonsensical article, the reasons which led to my conclusion, and stated them somewhat in detail. I pointed out what I then considered and now consider, "the precise reason for this essential antagonism." The Church is from God; modern sociology is not. Like education, outside the Church, it has severed all connection with Him. To modern sociology, belief in God and in revealed religion may be a force of social value, like education, or a fondness for "old Greek things" or for clean streets, or a love for flowers, or a taste for music. But it is nothing more. Religion is not a necessary rule of life; certainly, it is not a thing to die for; nor, under given circumstances, should its precepts be allowed to interfere with the development of what the State or the individual considers to be the fullness of perfection.

To the Catholic, on the other hand, I prosed, "religion's all or nothing." It comes from God; it must lead back to God. It imposes on every human being an obligation that cannot be evaded. It is a rule of life from which no human activity can be wholly dissociated. It is not a mere sentiment, an opinion lightly assumed and as lightly discarded, but a revelation, complete, final, satisfying, supernatural; a conviction that underlies all life and guides it. To give the contrast sharper point, I drew upon assertions easily found in the ordinary texts on sociology. I thought that these proved my proposition, but my attempts seem only to illustrate Newman's saying that to most men, an argument makes the matter in hand considerably less convincing. One defender, indeed, kindly suggests that I have probably confounded sociology with Socialism.

IS "MODERN SOCIOLOGY" SCIENCE?

I MUST decline to accept the defense. My argument, as it seems to me, was clearly directed against the sociology current today outside the Catholic Church, and I argued that it was based upon a philosophy which no Catholic can accept. Admitted as a fair statement of the case, by authorized exponents of the "new learning," it is rejected by my critic, on the ground, as I understand it, that there can be no real antagonism between science and religion. The antagonism, I am assured, is not between the Church and modern sociology, but between the Church and certain unnamed professors of modern sociology. I fear that I cannot accept the amendment either.

I need not state my complete agreement with the principle that there can be no real antagonism between religion and science, but I do not allow the substitution, in this formula, of "modern sociology" for "science." Here, if I am not mistaken, is the whole ground of difference between my critic and myself. Let us not fall out over an adjective. The point of my contention, as is plain from my offending article, is that modern sociology has grown out of a philosophy that is wholly unsound and un-

christian. Surely, no sane man will reject a conclusion simply because it is new, neither will he accept it for that reason. I am no more minded to quarrel with the real advance made by scholars in the field of sociological research, than I am to be angry with the evolution of scientific knowledge which has furnished me with a typewriter, a pair of bifocal spectacles and a Mazda lamp. I condemn modern sociology not because it is modern, but because it is unchristian and unscientific; as unchristian, and necessarily so, and as crudely materialistic, as the philosophy upon which it is based. When Pius IX rejected the proposition that "the Roman Pontiff can and ought to reconcile himself and come to terms with progress, Liberalism and modern civilization," he surely did not ban whatever true progress or genuine civilization had been vouchsafed the nineteenth century. What he did was to condemn the pagan philosophy, which has attempted and now attempts to rule God out of His universe, upon which this "modern civilization" was founded.

SOCIOLOGY DEPENDENT ON PHILOSOPHY

APPLIED sociology, as Dr. Fairchild of Yale correctly remarks in his "Applied Sociology" (Macmillan), is immediately dependent upon pure sociology, since from "pure sociology . . . applied sociology . . . gets the basic principles and laws which it is to utilize." This is only saying that sociology must have its philosophy, and it is with this philosophy which makes "modern sociology" frankly unchristian, that my quarrel lies. May I suggest that my critic has not, for the moment, followed Dr. Fairchild in noting the dependence of modern sociology upon modern philosophy? That philosophy, which has been developed wholly without reference to the supernatural, is in every essential point irreconcilable with Catholic teaching. It has no place for God, for a religion that is supernatural, or even for the natural law.

Dr. Fairchild, for instance, traces the origin of religion to "mental reactions," and is careful to state that these reactions, purely natural, are "secondary and non-essential." Thus religion loses its supernatural character; in primitive man it took "the simple form of fear of ghosts," although today it bears but "a slight resemblance" to the "crude form of demon worship" from which it sprung. "All of those activities by which the modern man seeks to understand and control nature, and which we call science, with the primitive man take the form of efforts to comprehend the ways and to meet the wishes of unseen spiritual beings. This is religion . . ."

PRACTICAL MODERN SOCIOLOGY

THE natural law is dismissed by Dr. Fairchild with the rhetorical device that "there may possibly be something in the nature of an intuitive sense of right and wrong," and the further statement that speculation on this subject is "fascinating." In practice, however, the difference between right and wrong is dependent upon social environment. Sin, of course, is purely "a matter of social standards, not of absolute and eternal verities." With this philosophy premised, it is logical enough to admit that while "monogamy is regarded by many as the form of union approved by Nature herself," there is no reason why a "readjustment," dictated by economic conditions, may not in time be licitly accepted. "Modern thinkers are prepared, perhaps, to admit the right of the State to control human mating in its own interest," although, in Dr. Fairchild's opinion, society does not yet seem ready "to turn the entire arrangement of marriage pairs to the State."

Dr. Fairchild is but practising the philosophy which he, in common with modern teachers of sociology, has adopted. It leaves but little of what is customarily termed Christian morality. Divorce is not regarded as "abnormal," nor is "its existence a curse to society. Divorce is an established, recognized and normal social institution. It is not an evil, but a means of eliminating evil." Arguments for birth-restriction of the type

that is true race-suicide, make "a strong appeal to those intelligent enough to grasp them." We have traveled far, and very properly, thinks Dr. Fairchild, from the day when it was "considered that the size of a family, after marriage, was a matter for which responsibility rested with the Lord." Incidentally, this fling is the only reference, as far as I can ascertain, which the Yale professor makes to Almighty God. Recognizing that "religion" has at times condemned birth-control, Dr. Fairchild, in the true spirit of modern philosophy, finds three reasons, and three only, for the condemnation:

Partly because of the influence of ancestor-worship; partly because of the natural impulse of every religious body to increase its members; partly, perhaps, because many religions owe some of their characteristics to an early veneration of the reproductive forces of men and nature.

The highly rarefied atmosphere of these serene heights seems fatal to common sense as well as to calm thought.

THE ESSENTIAL ANTAGONISM

"PHILOSOPHY," so runs a condemned proposition in the Syllabus of Pius IX, "is to be treated without taking any account of supernatural revelation." Upon a philosophy so developed, modern sociology has been built, and as Dr. Fairchild remarks, it is the task of sociology to apply "the basic principles and laws" of this philosophy to life. Rousseau, Kant, Fichte, Hegel, Huxley and Spencer, are its older prophets; Giddings, Ward, Kidd, and a host of textbook compilers, its present-day exponents. Light can have no fellowship with darkness, and the principles of a philosophy which has rejected God, can never be reconciled with the principles of the Catholic Church.

PAUL L. BLAKELY, S.J.

EDUCATION

Americanism and the Parochial School

CATHOLICISM, sober and discreet, because still in vital possession of the capital truths which give life a significance both lofty and deep, is quietly doing the country a real service. Better than our sociologists and scientists does the Church know what is fundamentally wrong with our life, and not with theories but with specifics whose worth has been proved for two thousand years wherever they have been given a chance, is she helping to strengthen the nation; She knows that there is nothing nearer men's lives than their souls. National peace and prosperity cannot obtain permanently, where souls are sick. The external life is largely the reflex of the internal. Catholicism drops precious truths into men's souls, which soothe and heal, and secure social purity and felicity, and her most effective means is the parochial school.

THE REAL NEED

HERE in the United States, more than 5,500 such schools are not content with supplying the child the "three R's" and the *charlotte russe* of "extras," upon which present-day educators insist. They do not permit the pupil's life to be a blur or a blank at both ends, but, by informing him that he came from the hands of God, who is supreme goodness, truth and beauty, and must return to Him by following the Commandments, they give inspiration to his fresh mind and heart. Consequently, the world that stretches ahead of him is not conceived as having for its highest aims such goals as opulence and pleasure, to be won at whatever cost to self or others. He learns that virtue is the greatest ideal, because it alone leads to God, the greatest reality. Particularly, he learns the master virtue of reverence on which, as Canon Sheehan remarks, humility is founded, by which piety is conserved, and in which purity finds its buckler and its shield. "Reverence for God and all that is associated with Him, His ministers, His temple, His services" is what the modern world has so largely lacked, and that lack has been one of the

most prolific sources of the excesses of the nineteenth and twentieth centuries. "Reverence for our neighbor, his goods, his person, his chattels, that is honesty" and is, plainly, a much more natural and practical remedy for the great social sore than is Socialism. "Reverence for ourselves, clean bodies and clean souls, that is chastity" and, we may add, a very effective remedy for the evils which sex-hygiene, eugenics, and birth-control assume to vanquish. This triple reverence is the great moral message of the parochial school, which respectfully regards the aims of modern theories, but Christianizes their methods, and works itself out into American life. It breathes into Americanism a pure and wholesome breath at a time when the miasma of rank paganism is strong.

OUR EARLY SCHOOLS

SURELY the 1,500,000 children attending Catholic schools are maturing with a spiritual and moral stamina which can hardly be fostered in class-rooms from which God has been expelled or into which He is admitted for merely five Biblical minutes a day. No one can be false to his country who is true to his Maker. With sincere and practical religion, parochial schools are laying a solid foundation for good citizenship in their young charges. No one can be a good citizen unless he has respect for authority. It is such respect that parochial schools labor to inculcate.

Such facts should silence the self-called strictly American critics who imagine that Catholic education is opposed to Americanism. But other arguments are alleged. Perhaps the loudest ranters could be profitably reminded that the Catholic, rather than the public school, strikes its roots into a more strictly American soil. In colonial times, whatever schools there were, were either Catholic or Protestant. Let it be recalled that Harvard was originally a seminary for clergymen, and that Princeton, until rather recently, required a gentleman of the cloth for its head. Catholics today in accord with American tradition, are doing only what they and the sects did when George Washington was a boy. The further fact that the very first schools in our country were Catholic should give the querulous a pause. One year before Virginia was settled at Jamestown; seven years before the Dutch established themselves in New Amsterdam; fourteen years before the Puritans stepped on Plymouth rock, Catholic institutions of learning had sprung up in Florida. In 1692 when New England was black with the witchcraft delusion, Catholic schools were diffusing light in New Mexico. During the era of the Revolution, our country had only 30,000 Catholics but they gave her seventy schools. These schools were the very best in the land. Certainly the Church has reason to be proud of her early work in and for America. Those beyond her pale should blush at their unreasonableness in maligning the present educational plan of Catholicism, which is only a continuation of the program that accomplished such undeniable good for nascent Americanism.

THEIR PERVERSION

NOT until the last half of the nineteenth century, when the infancy of Americanism was already well passed and the foundation of the nation more than laid, did the idea of public, non-sectarian schools present itself. And it was as far from American in origin as in date; it came from Germany. Aside from this significant fact, Horace Mann, who introduced it, did not at all intend it to be "godless." American education had never been godless before. Those who eventually saw fit to close the class-room on God, not only opposed the best tradition of Americanism but the American sponsor himself of the public-school system.

The financial fact that present-day American parochial schools strengthen our State treasuries by saving them the neat sum of \$40,000,000 a year is in itself a whole volume of information for those who need it. Catholics can educate a child on one-third as much as the State; for self-sacrificing Sisters and Brothers give

their services practically gratis. They are as competent as the teachers in public schools, if not more so. The latter, whose average tenure of position is five years, are still beginners at the end of their pedagogic career; but with our religious, teaching is a life-work that ripens into the richest experience by which novices can be aptly directed and rapidly rendered efficient.

UNJUST SUSPICION

IT is therefore unwarranted for Americans to suspect that the parochial-school system is playing a stream of ignorance on American life. It is injecting at least as much intellectuality into this issue as the public-school system, and incalculably more of the good old-fashioned morality in which some of the noblest and best-loved characters of American history were reared. Without denying that the public schools do well, Catholics would have institutions that do better. The safer method must be taken in so momentous a matter as the education of young America. Catholics realize that the method is not perfectly sound which does not and cannot include religion. For religion, if not given in the class-room conjointly with other subjects, will generally occupy at most and best only a corner of the child's life and be merely a secondary force. Catholics do not love America the less, because they love God more. Is it possible to render children less American by making them more Christian?

EDMUND E. SINCLAIR.

NOTE AND COMMENT

Clothing the Poor Mexican People

LITTLE Mexican children, old men and impoverished women of this stricken nation are daily knocking at the door of the Carmelite Convent at San Antonio, Texas, asking for articles of clothing, as we learn from the Church Extension Society. But the nuns themselves are poor and the destitute people must often be turned away without help. "Under many disadvantages," writes the Bishop of the diocese, "these good religious have done a noble work in behalf of the poor in our city. They have reached a class of poor, who, were it not for their self-sacrificing charity, would have endured great privations. While ministering to the temporal needs of these poor Mexicans, the Sisters have been as so many angels of God's grace to bring many of them back to their religious duties and not a few to the knowledge of the true Faith." It is needless to add further comment to this beautiful testimony given by their Bishop to the devoted Carmelite Sisters at St. Joseph's Home of the Little Flower. May the poor who must be turned away from their door be daily fewer!

A Gallant Daughter of a Gallant Father

"BLOOD will tell": it has told once again. On February 21 the daughter of a Civil War veteran happened in the vicinity of Madison Square Park, New York City, and in the words of the New York Sun this is what happened:

Stephen Kerr was haranguing a crowd in Madison Square Park yesterday on birth-control when a young woman passed, listened and stopped. When she had caught the full drift of Kerr's remarks, which included an attack on the Roman Catholic Church for its opposition to birth-control, she could restrain her indignation no longer. She demanded if there was not a good American citizen present to stop Kerr. She was the daughter of a Civil War veteran, she said, and Kerr ought not to be allowed to talk like that. "Here is a poor deluded woman," shouted Kerr in scornful tones, pointing a finger of derision at the woman, and the crowd jeered. The woman, who said she was Miss L. M. Kenny of 194 Rodney Street, Brooklyn, promptly called a policeman and had Kerr arrested. Kerr, before Magistrate Cobb in Yorkville court, admitted that Miss Kenny's version of what had occurred was correct. He offered to apologize, but

Miss Kenny said he would have to apologize to the millions of Roman Catholic men and women in America and to the Stars and Stripes, which he had insulted. A \$5.00 fine was imposed, but Kerr said he would go to jail rather than pay the fine, which was immediately ordered.

No doubt there were Catholic men present in that group but apparently they played the gallant, and yielded the honors to Miss L. M. Kenny, of Brooklyn. So it happens that morality and the Flag are honored in her. Congratulations are her due.

The Drink Evil

AMONG our American bishops the excellent custom is growing of issuing Lenten pastorals. One of this year's notable letters is that which the Most Rev. John Baptist Pitaval, D.D., Archbishop of Santa Fé, has written on "The Drink Evil." His Grace thus sums up its ravages:

Habitual drunkenness shortens human life, causes and multiplies diseases, increases their virulence, and even makes the cure of them an impossibility. . . . From a religious viewpoint, and this consideration outweighs any and all mere temporal considerations, the results of excessive indulgence in alcoholic stimulants are such as to fill the conscientious believer with horror; for the drink evil undoubtedly predisposes man to lust, anger, murder, and suicide; moreover, it multiplies temptations, and weakens man's powers of resistance; and lastly, at its door must be laid the blame for final impenitence and the loss of innumerable souls for whom Christ our Blessed Lord shed His adorable Blood on Calvary. "Nor shall drunkards possess the kingdom of God" (I Cor. VI: 10). The drink evil fills our jails and poorhouses, for it is the prolific mother of crime and pauperism; moreover, it is a frequent cause of frightful accidents, attended with great loss of life at sea, on railways, and in mines. Even the administration of public affairs and the friendly relations between sovereigns and States have not seldom suffered very considerable harm through the indiscretions of men who had imbibed too freely.

While the Archbishop is "far from denouncing all prudent use of spirituous and similar liquors as a moral evil," he earnestly urges on all a practical love of sobriety.

Church Anticipates the Flag in Danish Islands

THE Danish West Indies are at length to pass into the possession of the United States. On February 20 a bill authorizing the payment for them of \$25,000,000, and empowering the President to establish a temporary government until due investigation has been made into the needs of the people, was passed by the Senate. In view of this announcement a page from the second volume of the "History of the Catholic Church in the United States," by John Gilmary Shea, forms highly interesting reading. Recounting the life of Archbishop Carroll the author says:

The Sovereign Pontiff added to Dr. Carroll's burdens in 1811 by investing him with ordinary jurisdiction over the Danish islands of Santa Cruz, St. Thomas and St. John, the Dutch island of St. Eustatia as well as Barbuda, St. Kitts and Antigua, with authority to appoint two prefects, one for the Danish and one for the other islands, and to invest them with the power of administering Confirmation. He was naturally alarmed at this new responsibility, but as letters had reached him in regard to the condition of affairs there, he was aware that good priests had been innocently exercising the ministry under jurisdiction not recognized at Rome as competent. Archbishop Carroll, seeing that there was danger in delay, accordingly appointed the Rev. Henry Kendall Prefect and Rev. Mr. Hérard Vice-Prefect, that the Faithful in the Danish isles might enjoy the exercises of the ministry; and he endeavored to ascertain the state of religion in the other islands confided to his care (p. 651).

Thus the Church of the United States preceded the Flag by more than a century, in making her entry into the Danish Islands and exercising in them her spiritual jurisdiction. Incidentally it may be noted how different from the motives assigned to the Hierarchy of the Church by her enemies were those which

prompted the great Catholic churchman, Archbishop Carroll. Only with great fear at the thought of the new responsibility to be assumed, and with an earnest desire of bringing spiritual assistance to the children of the Faith in these parts did he accept the extension of his power.

Assurance of Safety for Postal Savings

THE severance of diplomatic relations with Germany has caused apprehension lest postal savings of foreign-born depositors might be seized by the Government in case of war. To set aside the alarm thus created the following announcement has been made by the State Department:

It having been reported to him that there is anxiety in some quarters on the part of persons residing in this country who are the subjects of foreign States lest their bank deposits or other property should be seized in the event of war between the United States and a foreign nation, the President authorizes the statement that all such fears are entirely unfounded. The Government of the United States will in no circumstances take advantage of a state of war to take possession of property to which international understandings and the recognized law of the land give it no just claim or title. It will scrupulously respect all private rights alike of its own citizens and of the subjects of foreign States.

Further assurance is given to postal savings depositors by Act of June 25, 1910, stating that the faith of the United States is solemnly pledged to the payment of all deposits and that they may be withdrawn on demand. These assurances are of considerable importance at present in so far as there has been of late a remarkable increase in postal savings deposits, amounting to no less than \$3,600,000 for January, 1917, or about five times the increase for the same month in 1916. The total deposits in the United States on January 31 were \$115,660,000, standing to the credit of 675,000 depositors. The New York office alone has \$23,900,398 on deposit.

Catholics and the Public Library

THE Chicago Public Library has recently issued a report from which it appears that during 1916, the average daily issue of books for home use was 16,666. The total issue for the year, 5,014,745, showed an increase of half a million volumes over 1915. These figures hardly give a complete notion of the library's activities, "since no account was kept of books from open shelves used for reference on the premises." The total number of visitors to the reading-room, "all of whom used at least one book," was 3,744,979. AMERICA has frequently called attention to the advisability of Catholic cooperation with the public library. As an institution it is here to stay, and its influence is rapidly becoming deeper and more intimate than can be attributed to a mere building housing a collection of books. In New York, St. Louis, Milwaukee and Cleveland, the public library is allying itself rather closely with various forms of social work, such as lectures to mothers, story-telling hours and neighborhood meetings, and in these and other cities is assuming a direct connection with the public schools. If the library furnishes class-room collections to public schools, it can be asked to do the same for the parochial school and the private academy, and some parochial schools have already taken advantage of this opportunity. Apart from the fact that Catholics are taxed for these libraries, there is no reason why they should not make themselves felt in them as in all other public institutions. No library is complete without the "Catholic Encyclopedia," and room should be found for such books as the "Stoneyhurst Series," Monsignor Benson's volumes, Dr. Ryan's books on social and economic subjects, and representative Catholic magazines. As a general rule, library authorities are glad to have Catholic cooperation, and if Catholic books and magazines are

not in our public libraries, the real reason is often to be traced to Catholic indifference.

American Fire Losses

THE up-to-date statistician has no idea of allowing his carefully compiled figures to remain silent on the pages of a forgotten pamphlet. On the contrary he marshals them to go forth and do better than the Wedding Guest, by stopping at least two out of three. A statistician in the Department of the Interior, gifted with a constructive imagination, has recently visualized the annual losses by fire in the United States. It appears that we care-free Americans annually burn up property valued at about \$250,000,000, and spend the same sum in fire departments, water works, and other agencies, calculated to preserve us against utter annihilation.

If one could imagine all the buildings destroyed by fire in the United States in a single year arranged along one highway, each building occupying a lot sixty-five feet wide, the highway would extend from New York to Chicago and the ruined buildings would line it on both sides.

This is a gloomy picture, but worse is to follow:

Furthermore, a person traveling this scene of desolation would pass in every thousand feet a ruin from which an injured person had been taken. At every three quarters of a mile he would encounter the remains of a human being who had been burned to death.

It has been said, and is probably true, that a vast majority of fires originate in somebody's carelessness. The ruin of Chicago by fire more than forty years ago, can hardly be attributed to Mrs. O'Leary's cow, but the same lenient judgment cannot be passed on the thoughtless person who provided the stall of this famous animal with a flaring, open lamp. Carelessness of this kind in the crowded quarters of a large city, is rightfully deemed criminal, and should be so punished.

Is Cancer Hereditary and Contagious?

THAT cancer is apparently neither contagious nor hereditary is the conclusion arrived at by Mr. Arthur Hunter, President of the Actuarial Society of America, whose statements are quoted in the bulletin of the New York Department of Health. As the material for his research he utilized the large mass of vital statistics recorded in detail by six of the largest American life insurance companies. In 20,000 applications for insurance reviewed by him, 488 cases were found where one of the parents of the applicant had died of cancer, but four only in which both parents were stated to have died of this disease. Hence he argues that there is very little to fear from contagion, as there could hardly be a stronger test than the case of man and wife. Similarly the family records of policy holders whose parents, or one of whose parents had died of cancer did not give evidence that the disease is transmitted. Several previous investigators, notably Dr. F. L. Hoffman, we are told, had come to the conclusion, that the factor of human heredity is of little, if any importance in this disease. Tabulating moreover the family history of 100 cancer patients in a New York hospital, Mr. Arthur Hunter found that the number of deaths from cancer recorded among the 200 parents of the patients was five, and among the 400 grandparents one only. "The study of these 100 cases gives no indication that cancer was transmitted from the parents to the patients who had undergone an operation for cancer." The fact however that some kinds of mice can be inoculated with cancer while others are apparently uninoculable, suggests to him that there may possibly be similar differences in mankind, and that in one race cancer may be inherited, while not at all transmittable in other races. This he admits to be a mere surmise.